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THE

WORKS

Of the REVEREND

WILLIAM LAW, A. M.

VOL. VI.

CONTAINING

I. An Earneſt and Serious Anſwer to Dr. TRAPP's Diſcourſe of the Folly, Sin, and Danger, of being Righteous over-much.

II. An Appeal to all that doubt, or diſbelieve the Truths of the Goſpel.

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PROPERTY OF
PRINCETON
THEOLOGICAL
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An Earneſt and Serious

ANSWER

TO

Dr. TRAPP's Discourse

OF THE

FOLLY, SIN, and DANGER,

OF

Being Righteous Over-much.

By WILLIAM LAW, M. A.

The FOURTH EDITION.

LONDON:

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PRINCETON
THEOLOGICAL

An Earneſt and Serious

ANSWER

TO

Dr. TRAPP's Diſcourſe, &c.

MIGHT I follow the *Bent* of my own Mind, my *Pen*, ſuch as it is, ſhould be wholly employ'd in ſetting forth the infinite Love of God to Mankind in Chriſt Jeſus, and in endeavouring to draw all Men to the Belief and Acknowledgment of it. This *one great Mercy* of God, which makes the *one only* Happineſs of all Mankind, ſo juſtly deſerves all our Thoughts and Meditations, ſo highly enlightens, and improves every Mind that is attentive to it, ſo removes all the Evils of this preſent World, ſo ſweetens every State of Life, ſo inflames the Heart with the Love of every divine and human Virtue, that he is no ſmall Loſer, whoſe Mind is, either by *Writing* or *Reading*, detain'd from the View and Contemplation of it.

When this Myſtery of Divine Love was firſt manifeſted to the World, it produced its pro-

per Effects, it put an End to all *Selfishness* and *Division*; for *all that believed were of one heart, and one Spirit, and had all things common**. And indeed under the real Influence, and full Belief of this great Mystery of Divine Love, there seems to be no Room left for any thing else amongst Christians, but Returns of Love to God, and Flowings out of Love towards one another.

But now it is so difficult to enter into Controversy without being, or at least *seeming* in some Degree unkind to the Person that one opposes, that it is with great Reluctance that I have enter'd upon my present Undertaking; having nothing more deeply rivetted in my Heart, than an universal Love and Kindness for all Mankind, and more especially for those whom God has called to be my Fellow-Labourers in promoting the Salvation of Mankind. But however unwilling, yet I find myself obliged to consider, and lay open many grievous Faults in the Doctor's Discourse; and to shew to all Christians, that the dearest Interests of their Souls are much endanger'd by it.

And this I must do with great Plainness and Sincerity, in the Love of Truth, and under the Direction of Charity, saying nothing in the Spirit of an *Adversary*, sparing nothing through *Respect of Persons*, sacrificing nothing to the *Taste* or *Temper* of the World, but setting forth every Thing in that naked Light, in which the Spirit of God represents it to my own Mind.

The

* Acts iii.

The Doctor undertakes to ſtir up, and alarm Mankind with the *Sin*, *Folly*, *and Danger*, *of being righteous over-much*. The Text from which he has the *Title* of his Diſcourſe is very unhappily choſen, and muſt be looked upon rather as a *ſevere Reproach*, than any kind of Juſtification of it. The Text is indeed in the Writings of *Solomon*, and as it ſtands there, has no Hurt in it; becauſe as the Royal Preacher ſometimes introduces *Fools*, and ſometimes *Infidels*, making their Speeches, ſo there is a Neceſſity of ſuppoſing that to be the Caſe in the Doctor's Text; not only from the Context, which plainly ſhews there are Two Perſons introduced, the one *for*, the other *againſt* Righteouſneſs; but becauſe the Words, unleſs ſtripped of all their proper Meaning, cannot be taken in a Senſe that is tolerable, or conſiſtent with the common *Notions* of Piety.

Is it not therefore ſtrange, that the Doctor ſhould chuſe to have a *Diſcourſe* and *Title* to it, conformable to a Text of *this kind*; For if his Diſcourſe is of a Piece with his Text, muſt not all ſenſible People find it as hard to reconcile his Diſcourſe, as to reconcile the Text with the *common Notions* of Piety? Is it not ſtrange, that he ſhould think it right and juſt, to limit, explain, and model, both the Letter and Spirit of the Goſpel by ſuch a Saying in the Writings of *Solomon*, as muſt be aſcrib'd to the Spirit and Mouth of an Infidel? Is it not ſtill ſtranger, that ſuch a Text, ſo offenſive to Piety, ſhould have not only been ſo long dwelt upon in the

Doctor's Three Churches, but ſent abroad into the Chriſtian World, as a proper *Key* to all the practical Sayings, Parables, and Doctrines, of Jeſus Chriſt?

Supported by this Text, the Doctor endeavours to deter and fright Chriſtians from the *Sin*, *Folly*, and *Danger*, of being righteous overmuch, and from what he calls the *baneful Plague* of Enthuſiaſm. But then it is Matter of juſt Complaint, that he does all this, without ever ſhewing in any Part of his Diſcourſe, wherein true Righteouſneſs, or the right and ſober Spirit of Piety conſiſts. If he ſuppoſed his Readers to be already well acquainted with the Nature and Extent of Chriſtian Holineſs, and to have juſt and diſtinct Ideas of Religion, what it is in itſelf, what Change, Purification, and Perfection, it aims at in human Nature, how, and by what Means, a Man may make himſelf a full Partaker of all that Benefit, Change, and Perfection, that is intended by it, there would then have been little Occaſion for his preſent Undertaking.

For if they may be ſuppoſed thus to know what is right in Religion, they would by ſuch Knowlege be in the beſt State of Security againſt that which is wrong.

But the Doctor overlooks this important Matter. He neither ſuppoſes them to have this Knowlege, nor endeavours to help them to it; but in a Flow of Zeal, in a looſe, declamatory Stile, reflects at large upon all Attempts towards a Piety, that is not *modern*, *common*, and according

according to the preſent Power and Faſhion of Religion in the World. Thus, you every-where find hard and ſevere Reflections caſt upon *Pretenders* to Piety, *pretended Spiritualiſts*, and *Righteous over-much*; great Accuſation of *Exceſſes*, *Extraordinaries*, and *By-paths*; but no-where a *Word*, or a *Hint*, in Favour of thoſe, who would only be ſo *exceſſive*, ſo *extraordinary*, and ſo much out of the *common Paths*, as the bleſſed Saints, and Martyrs of the Primitive Church were; no-where are *ſuch People* told, that he wiſhes them *God Speed*, that *their Zeal* is much wanted both amongſt *Clergy* and *Laity*, and that the Goſpel ſuffers, becauſe we know not where to find *living Examples* of its Purity and Perfection. No-where are ſuch People told, that he writes not *againſt* them, that He *loves* their Spirit, and ſhould be glad to *add* new Fervours to it; no-where are they told, what *Chriſtian Perfection* is, what a Holineſs of Body, Soul and Spirit it requires, and what Bleſſedneſs of Life it gives; how powerfully all are called to it; how earneſtly all ought to aſpire after it; and how ſadly they are miſtaken, what Enemies to themſelves, who for the Sake of any, or all the Things in the World, die leſs purified and perfect, than they might have been.

If we had to do only with *one ſingle* Perſon, ſincerely good, yet ſeeming to carry Matters too high in ſome Parts of his Duty, if we intended *privately* to diſſuade him from ſuch Heights; yet even *this*, thus *privately* done,

and to a Perſon of *Piety*, would be exceeding *dangerous*, and very *unjuſtifiable*; unleſs we took the utmoſt Care at the ſame Time, *to keep up* the pious Zeal of his Mind, to ſhew him wherein the *true Point* of Perfection conſiſted, and to encourage his utmoſt Endeavours after it.

But if this Caution, Inſtruction, and Encouragement, cannot be omitted without great Hurt to Religion, when we ſpeak only to a Perſon of *Piety*, and in *private*, about any religious *Extreams*. What muſt be ſaid of the Doctor's Conduct? who to the World *dead* in *Treſpaſſes and Sin*, preaches up the *Sin*, *Folly*, and *Danger*, of being Righteous over-much. To the World *Eating and Drinking*, and *riſing up to Play*, he harangues upon the Madneſs, Danger, and Folly, of too much Temperance, Abſtinence, Mortification, and Severity of Life. To the World *aſleep*, *inſenſible*, and *careleſs*, not only of the Purity and Perfection, but of the Firſt Principles of the Goſpel, he *boldly*, *raſhly* reproaches all Appearances of Holineſs, that are *uncommon* and *extraordinary*. To *no Part* of the World does he repreſent or propoſe the *Perfection* of the Goſpel, or recommend it as that, which Deſerves all that they can do, *or* ſuffer, for Sake of it.

This, therefore, I am obliged to point out, as a *fundamental Defect* in the Doctor's Diſcourſe, and ſuch as renders it an evil *Temptation*, a dangerous *Snare*, and fatal *Deluſion*, to all thoſe, who do not read it with a full and thorough Diſlike. Cold-

Coldneſs, Indifference, and a lifeleſs outward Compliance with all the Duties of Religion; a Slavery to Eaſe, Softneſs, and ſenſible Pleaſures; a criminal Conformity to the Spirit, Faſhions, and Corruptions, of the World; unmortified Paſſions; a conniving at favourite Sins; deep Roots of Pride, Partiality, and Self-Love; an unawakened Conſcience; an Inſenſibility of their corrupt, unreformed, unregenerate State; a Proneneſs to be content and ſatisfied with poor Beginnings, Names and Appearances of Virtue; is perhaps the State of more than *Two-thirds* of thoſe that are looked upon to be the Religious amongſt us.

Now the Doctor's Diſcourſe has a direct and natural Fitneſs to lull all theſe People aſleep, to ſuppreſs all Stirrings and Intentions of Amendment, to keep up and nouriſh every Diſorder of their Hearts, to increaſe their Blindneſs, and awaken nothing in them, but a *hurtful Zeal* to cenſure and condemn all thoſe, that are endeavouring to practice the *uncommon* Piety of the Goſpel.

There is ſcarce a Reader amongſt *this Number* of People, whether he be *Layman* or *Clergyman*, but will find this Effect from the Doctor's Inſtructions; he will begin to take *freſh Comfort* in his State, to think himſelf *happy* for having had no *aſpirings* after high Improvements in Piety; he will not only be *content* with his Corruptions, but be *fixed*, and hardened againſt all *inward* and *outward* Calls to a ſolid Piety; he will approve of the *Deadneſs* and

In-

Inſenſibility of his own Heart, and acquieſce in it, as his true and juſt *Security*, from the *Sin* and *Folly* and *Danger* of being Righteous over-much.

Again, others there are, I make no doubt, in all Parts of this Kingdom, both amongſt Clergy and Laity, Men and Women, rich and poor, whoſe Conſciences are greatly awaken'd, who ſee the *general Apoſtacy* from the Religion of the Goſpel, whoſe Souls are wanting, and wiſhing nothing ſo much, as to know how, all that they *are*, all that they *have*, and all that they *do*, may be one continual Sacrifice, and Service of Love unto God; to know how, and in what Manner, and to what Extent, and by what Means, they may and ought to *be perfect*, *even as their Father which is in Heaven is perfect.*

Now who can help looking with *Love*, *Pity*, and *Compaſſion*, upon theſe poor Souls, longing for that, which has been ſo long *loſt*; aſking after that, which ſcarce any one will tell them any thing of, and wanting to enter upon Paths, where there are few or no Footſteps to be ſeen, nor any Travellers in Motion!

Now had theſe awaken'd Souls liv'd in the Firſt Ages of the Church, nay, I may ſay almoſt any till theſe very laſt Ages of it, their Zeal had not been in vain; they could have been at no Loſs to know *how* they were to proceed in their heavenly Purpoſe; becauſe they could have always been immediately directed to ſome *living Examples* of the perfect Spirit of the Goſpel, who were publicly known and acknow-

acknowleged by all to be ſuch, and who had the ſame *undiſputed Right* to point out every Degree of Chriſtian Perfection, as *John the Baptiſt* had to preach up *Mortification* and *Self-denial*. Every *Age*, and every *Sex*, conſecrated *Virgins*, holy *Widows*, *Converts*, and *Penitents*, Prieſts and People of *all Conditions*, had their open, known and public Standards to reſort to, where every one was ſure to be guided and directed, aſſiſted and encouraged to live up to that Height of Holineſs and Perfection, which was proper to their State and Condition.

But now how does the Doctor deal with this Sort of People? What *Love*, *Inſtruction*, *Aſſiſtance*, and *Encouragement*, does he reach out to them? Why, truly, he conſiders them as a deluded, *weak*, or *hypocritical*, or *half-thinking* People, that diſturb the Chriſtian Church with their Projects about Perfection, who are to be ſet right by returning to the Inſtruction of *common Senſe*. He ridicules and expoſes every Step they muſt take in their intended Progreſs, by adding Abſurdities of his own Invention to it. There is nothing for ſuch People throughout his whole Diſcourſe, but Reproaches, Ridicule, and Diſcouragement.

Are they deſirous of all that *Self-denial*, all that *Mortification* of bodily Appetites and ſenſual Paſſions, as may *beſt fit* them to be Temples of the Holy Spirit, he ridicules them as holding the Sinfulneſs of *ſmelling a Roſe**?

Do

* Page 16.

Do they begin to discover the *deep Corruption* of their Nature, the *Superficialness* and *Weakness* of their Virtues, and to fear they have as yet scarce *come up* to the Righteousness of the *Scribes* and *Pharisees?* He tells them, *The great Enemy of Souls adapts his Temptations to all Sorts of Tempers and Dispositions.—Those who are dispos'd to be good and virtuous, if he cannot prevail with them to be vicious, commonly so called, he labours to make them over-virtuous, that is vicious, tho' not commonly so called; and so involves them in Dangers and Mischiefs*.*

Are they such as are only desirous of reforming their *own Lives*, by bringing all their Actions to the Standard of the Gospel, and wholly intent upon their own Advancement in merely *practical Piety?*

To these he shews, that they are in the *very Paths* that lead, and always did lead, to *Fanatic Madness.*

Thus, says he, "To what a Height of *Fa-*
" *natic Madness* in *Doctrine*, as well as Prac-
" tice, are some advanced, who set out at first
" with an Appearance of more than ordinary
" Sanctity in *Practice only?*" And again, "I
" do say, that in all Ages Enthusiasts have been
" *Righteous over-much*; they began with the
" last mention'd, and ended with the other.
" *And is it not so now†?*"

Further, are there others, who begin to feel the *Mystery* of their Redemption discovered in their own Souls, so that they hunger and

* Page 36. † Page 39.

and thirſt after the Manifeſtation of the Divine Life in them, deſiring that Chriſt may be wholly *form'd* and *reveal'd* in them, that they may *put on* Chriſt, *be* in him *new Creatures*, led by his Spirit, *growing* in him as Branches in the Vine, hearing the Word of God *written* and *ſpoken* in their Hearts, in his Light *ſeeing Light*, and taſting in the inward Man the Powers of the World to come.

For ſuch as theſe, the Doctor has this Inſtruction: "That there is, ſays he, ſuch a "Thing as the Operation and Influence of the "Holy Spirit upon our Souls, tho' we cannot "diſtinguiſh it from the Operations of our "own Minds, is not only granted, but inſiſted "upon, by all ſincere and ſober Chriſtians. But "what *Reaſon*, what *Scripture*, is there for this "inward *Seeing*, *Hearing*, *Feeling**?"

According therefore to the Doctor's Divinity, both Reaſon and Scripture *require*, that the true Chriſtian be *inwardly blind*, inwardly *deaf*, and void of all inward *Feeling*. For if neither Scripture nor Reaſon will allow of any *inward Senſes*, then they muſt both of them require an *inward Inſenſibility*. But Scripture, from *Geneſis* to the *Revelations*, is full of Proof of theſe inward Senſes. I ſhall not now produce them. I ſhall here only obſerve, that *Hardneſs of Heart* is a common and well-known Phraſe of Scripture, and every-where ſignifies ſome Degree of *Blindneſs*, *Deafneſs*, and Loſs of *Feeling*†. I ſuppoſe it will not be ſaid,

* Page 43. † Matth.

ſaid, that it ſignifies Blindneſs, or Loſs of *outward Eyes* and *Ears*, or *Feeling*: Neither does it ſignify a Want of *human Reaſon*, or natural *Sagacity*; for *learned*, *polite*, and *ingenious* Men are full as ſubject as others are, to this *Hardneſs of Heart*. Therefore the Scripture is as *open*, as *plain* and *expreſs*, in declaring *for inward Senſes*, as it is in declaring *againſt* ſuch a Thing as *Hardneſs of Heart*.

Hardneſs of Heart is *that* to the *inward* Senſes which a *deep*, or, as we call it, a *dead Sleep*, is to the *outward*. It keeps our inward Eyes and Ears clos'd and ſtopp'd, juſt as Sleep does our outward Eyes, and Ears, and Feeling.

A *broken* and a *contrite* Heart unlocks all our inward Senſes, and makes us ſee, and hear, and feel the Things, which could no more be ſeen, heard, or felt before, than a Man in a deep ſleep can hear, and ſee, and feel the Things that are ſaid and done about him.

Water violently frozen into a *Rock of Ice*, is very different from the *ſame Water* melted, rarify'd, warm'd, and moving under the Influences of the *Sun* and the *Air*.

Now if this *Water* was a *ſenſible Being*, we might well ſuppoſe, that when it was a *ſoft*, *yielding*, *tranſparent*, *flowing* Subſtance, full of *Light* and *Air*, that it had *certain Senſes* in that State; which Senſes were *loſt*, and *locked up*, as ſoon as it became a hard, rough, thick, dark, immoveable *Rock of Ice*, made ſo by *Coldneſs*, or for the Want of the Motion of

Light

Light and *Air* in it. And that the *Ice* muſt of all Neceſſity be *firſt melted*, before *theſe Senſes* could be found again.

Now this Difference between Water *flowing* full of *Light* and *Air*, and the *ſame Water* frozen into a dark hard *Rock* of Ice, is but a ſmall Reſemblance of the Difference between a *hardened* Heart, and the *ſame Heart* become *broken*.

And a *Lump* of Ice would be as well qualified to deny that *ſweet Senſibility* of Water flowing full of *Light* and *Air*, as the natural Man is to diſpute thoſe Senſes, which ariſe in the Heart, that is broken and penetrated by the *Light*, and *Spirit* of God in it.

But no more of this at preſent. I now return to the Doctor. His further Inſtruction to this Sort of People ſtands thus: They are told by him, that their high Notions of Spiritual Improvements have this Effect: On the one Hand, they lead to *Preſumption*; on the other, to *Deſperation*. *He has been told*, he ſays, *that ſome have been actually thrown into Deſpair. They have been made ſtark mark, and received into Bedlam, as ſuch.* And then he cries out, *Was the Religion of Jeſus Chriſt intended to make People mad? Is this for the Honour* of Chriſtianity*?

I ſhall not here queſtion the Doctor's Information. I ſhall only obſerve, that when our Saviour was upon Earth, there were Two Sorts of *mad* People about him. The *one Sort* ran about

* Page 37.

about in Diſorder, tore their Cloaths, and cut their own Fleſh; the *other Sort* raved in Malice, threw Duſt into the Air, ſtopt their Ears, and cried out, *Crucify him, crucify him.*

Now it may be aſk'd, which of theſe Two Sorts of People were in the moſt *diſorder'd* and *diſtemper'd* State? Whoſe *Madneſs* was the moſt *ſhocking*, that of the *Lunatics*, or that of the *High Prieſts*, *Scribes*, and *Phariſees?* Thoſe who only mangled their own Bodies, or thoſe that *thirſted* after the Blood of Chriſt, and would have no Reſt, till they ſaw his Body nail'd to the Croſs? To me the *Lunatics* ſeem to be in a *leſs Degree* of Diſorder; and the Reaſon is this; becauſe I ſee that our Saviour could heal them, but not the Prieſts, Scribes, and Phariſes.

Now is it reaſonable, on the account of the *Madneſs* of theſe Prieſts, Scribes, and Doctors of the Law, to ſay, *Is this for the Honour of the* Jewiſh *Law?* Was the *Law and the Prophets intended to make People mad?* Now if the Doctor knows how to excuſe the *Law* and the *Prophets*, though theſe great Students of them were in ſuch a deſperate State of *Phrenzy* and *Madneſs*, then Chriſtianity may be blameleſs; though here and there a Chriſtian may be fit for *Bedlam.*

Again, there are others, who deſire to bring the whole Form of their Lives under Rules of Religion, to let the Spirit of the Goſpel give Laws to the moſt ordinary, indifferent, innocent and lawful Things and Enjoyments, ſo that

that as the Apoſtle ſpeaks, *whether they eat or drink, or whatever they do, they may do all to the Glory of God?*

Theſe People are told by the Doctor, That *wholly abſtaining from Things indifferent and innocent in themſelves, as forbidden and unlawful, is a ſignal Inſtance of being Righteous over-much; and ſo, on the other hand, is making Things indifferent to be neceſſary, and Matters of Duty**.

What is here ſaid has ſome Truth in it, and might be uſeful in its proper Place, and under right Limitations. But as it here ſtands in the Diſcourſe, it is a grievous *Snare* and *Deceit* to the Reader. For it is to ſignify to him, that *wholly abſtaining from* Things in themſelves *indifferent* and *innocent* cannot be made a *Matter* of true religious Advancement; but is a blameable Inſtance of a Piety in Exceſs. If the Doctor had meant only to teach, that we ſhould not wholly abſtain from Things indifferent and innocent, as if they were *in themſelves unlawful*, he ſhould have told his Readers that he meant no more; he ſhould have told them, that ſuch Things might be abſtain'd from *juſtly*, and *piouſly* upon a better Principle, and ſo become very *expedient* and *edifying*; and that he did not condemn the abſtaining wholly from ſuch Things, when it was done upon a *Motive* of Piety, for the *better* fulfilling any Duty, but *only* when it was done from a ſuperſtitious Notion, of the Things being in *themſelves ſinful*.

* Page 8.

Had he done this, he had prevented the *Snare* and *Deceit* that is now in his Aſſertion; but then he would, at the ſame time, have made it uſeleſs and inſignificant to the Deſign of his Diſcourſe, and would have left a Door open for ſuch Advances of Piety as he is here oppoſing.

It might eaſily be ſhewn, if this was the Place for it, that no one can *truly* fulfil, or live up to the Two Firſt and greateſt of all Laws, that of loving God with all our Heart, all our Strength, and all our Mind; and that of loving our Neighbour as ourſelves; unleſs he be willing and glad, in many Inſtances, *wholly* to *abſtain* from Things in themſelves indifferent and innocent; and alſo to make Things that in themſelves are indifferent, to be Matters of Duty.

St. *Paul*'s Doctrine is this: *All Things are lawful for me, but all Things are not expedient.* This ſets the Matter right on both Sides. It leaves Things in their own State of Indifference and Lawfulneſs, and yet carries us to a higher Rule of acting. It directs us wholly to abſtain from ſome Things innocent in themſelves, and to do ſome Things to which the Law calls us not, becauſe they are *expedient*; becauſe by ſo doing, we ſhew a higher Love of God, and a greater Deſire of doing every thing to his Honour and Glory; becauſe we thereby attain a greater Purity and Perfection of Heart, a greater Conqueſt over all our inward and outward

outward Enemies, and in a greater Degree help forward the Edification of our Neighbour.

Let us look at St. *Paul*'s Doctrine and Example in the Two following remarkable Inſtances. *Firſt*, where he declares it to be *lawful* for thoſe that preach the Goſpel to live by the Goſpel, and yet makes it Matter of the greateſt *Comfort* and *Joy* to himſelf, that he had wholly abſtain'd from this *lawful* Thing. And declares, it were better for him to die, than that *this Rejoicing* ſhould be taken from him. He appeals to his daily and nightly labouring with his own Hands, that ſo he might preach the Goſpel freely, and not be chargeable to thoſe that heard him. And this he ſaid he did, not for want of Authority to do otherwiſe, but that he might make himſelf an Enſample unto them to follow him.

What fine and awakening Inſtructions are here given to us of the *Clergy*, in a practical Matter of the greateſt Moment! How ought every one to be frighted at the *Thought* of deſiring or ſeeking a *Second Living*, or of rejoicing at *great Pay* where there is but *little Duty*, when the Apoſtle's Rejoicing conſiſted in this, that he had paſſed thro' all the Fatigues and Perils of preaching the Goſpel without any Pay at all! How *cautious*, nay, how *fearful* ought we to be, of going ſo *far* as the *ſecular* Laws permit us, when the Apoſtle thought it more deſirable to loſe his Life, than to go ſo

far as the very Laws of the Gospel would have suffer'd him!

It is lawful to receive *more* for doing the Work of the Ministry in any *Parish*, and to spend more upon ourselves than our bare Subsistance requires.——It is *look'd upon* as *lawful* to get several *Preferments*, and to make a Gain of the Gospel, by hiring others to do Duty for us at a lower Rate.——It is *looked* upon as *lawful* to quit a *Cure* of Souls of a small Income, for *no other* Reason but because we can get another of a greater.——It is looked upon as lawful for a Clergyman to take the Revenue of the Church, which he serves, to his *own Use*, tho' he has more than a sufficient Competency of *his own*, and much more than the Apostle could get by his Labour.—It is looked upon as lawful for the Clergy to live in State and Equipage, to buy Purple and fine Linen, out of the Revenues of the Church.—It is looked upon as lawful for Clergymen to enrich their Families and bring up their Children in the fashionable Vanities, and currupting Methods of a wordly and expensive Life, by Money got by preaching the Gospel of Jesus Christ.

But now *supposing* all this to be *lawful*, what *Comfort* and *Joy* might we treasure up for ourselves, what Glory and Honour might we bring to Religion, what Force and Power might we give to the Gospel, what Benefit and Edification should we do to our Neighbour, if we

wholly

wholly abſtained from all theſe Things, not by working Day and Night with our own Hands, as the great Apoſtle did, but by limiting our Wants and Deſires according to the plain Demands of Nature, and a religious Self-denial?

The other Inſtance of the Apoſtle's, I appeal to, is that, where he ſays, it is good neither to eat *fleſh, nor to drink wine, nor any thing whereby thy Brother ſtumbleth and is offended**. And again, *If meat make my Brother to offend, I will eat no fleſh while the world ſtandeth, that I may not offend my Brother*†. Hence it appears, that to abſtain from Things indifferent, as if they were in themſelves ſinful, is wrong; but *wholly to abſtain* from them upon other Motives, may be the *higheſt Piety*, and oftentimes Matter of neceſſary Duty and Edification. But ſince the Doctor has not looked at this Matter in this twofold View, in which it can only be juſtly apprehended, he can't well be excuſed from that *Half-Thinking*, which he ſo much reproaches in others.

But I muſt farther obſerve, that there is yet more of *Snare* and *Deception*, in what the Doctor has here ſaid of this Matter. For the Reader may thereby be eaſily brought into a Belief, that Things in themſelves indifferent and Innocent, *&c.* are not the *proper Subjects* of Religion, or *Means* of advancing in Piety, and that he need not bring himſelf under *any Laws* of Religion concerning ſuch Things.

 Whereas

* Rom. xiv. 23. † 1 Cor. viii. 13.

Whereas nothing can be more contrary to Truth, or more hurtful to his Piety, than ſuch a Belief.

Eating, *Drinking*, *Sleeping*, *Dreſſing*, *Reſting*, *Labour*, *Converſation*, *Trade*, *Diverſion*, and *Money*, are in themſelves indifferent, innocent, and uſeful. But it is in the religious, or irreligious Uſe of theſe Things, that ſome People *live* up to the Spirit of the Goſpel, and other *wholly die* to it. And it is from *ſtrict Laws* of Religion made concerning theſe *indifferent* and *innocent* Things, that the ſpiritual Life of every one is to be built up.

And it is for want of religious Laws in the Uſe of innocent and lawful Things that the Spirit of the Goſpel cannot get Poſſeſſion of our Hearts. For our Souls may receive an infinite Hurt, and be render'd incapable of all true Virtue, merely by the Uſe of innocent and lawful Things.

What is more innocent than *Reſt* and *Retirement?* And yet what more dangerous than Sloth and Idleneſs? How lawful and praiſeworthy is the Care of a Family? And yet how certainly are many people render'd incapable of all Virtue, and dead to all the Calls of God, by a worldly ſolicitous Temper? How lawful and beneficial is it to us, to eat and drink in ſuch Quantity and Quality, as may render the Body healthful, ſubſervient and uſeful to the Soul? And yet, what Danger is there in eating and drinking, if we are not under *this ſtrict*

ſtrict Law of Religion, to ſeek *only* Health, and not the Pleaſure of various Taſtes in our Food. What *Senſuality* of Diſcourſe ſhall we not *every Day* fall into, unleſs it be a fix'd Law to us, to ſpeak of no other Joy in our Food, but that which is expreſſed by our *Grace* before and after our Meals.

How indifferent a Thing, and innocent in itſelf, is *Dreſs*. And yet what more hurtful and abounding with Sin? It reaches and Infects the Heart and Soul, both of the Wearer and Beholder. Its Evils are innumerable. It has deſtroyed, and does deſtroy, like a Peſtilence.

If the luſtful Eye is in the Scripture deem'd to be an Adultery, we may ſee plainly the Reaſon why the Apoſtle requires Women to be *cover'd*, not to beautify their outward Perſon with coſtly Ornaments of Dreſs, or curled Hair, but to be adorn'd with *Shamefacedneſs* and *Modeſty*. For it is only ſaying, in other Words, that it becomes not the Piety of Chriſtian Women, to carry and hold out *Snares* and *Temptations* to the unwary Eye, that can ſo eaſily be betray'd into ſo great a Sin.

Now how can all theſe Evils, which ariſe from the Uſe of theſe Things indifferent and lawful in themſelves, be avoided, but by making every Thing in our *common* and *ordinary* Life to be Matter of Conſcience; which is, to have its *Rule*, and *Meaſure*, and *End*, from the Spirit of Religion. And indeed what other

End or Intent is there in Religion, but to govern every Motion and Desire of our Hearts, to make all the Actions of our *common Life*, pure and holy, by being done in strict Conformity to the Will of God, and under the Light and Guidance of his Holy Spirit? So that every outward *Form* of our Lives, and the *whole Manner* of our living in the World, whether in *Estates*, *Titles*, *Shops*, or *Farms*, whether in *Eating*, *Drinking*, *Dressing*, &c. may make it known to all the World, that we do every Thing in the *Name* of Jesus Christ, suitably to that high Vocation wherewith we are called.

The Apostle directs *Servants* to this Degree of Piety; that is, *to be obedient to their masters, in singleness of heart, as unto Christ. Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart. With good-will doing service, as unto the Lord, and not to men**. Surely, if poor Slaves, by reason of their Christian Profession, are not to comply with their Business, as *Men-pleasers*, if they are to look wholly unto God in *all their Actions*, and serve in *Singleness of Heart*, as unto the Lord, surely all Christians of other *Employments* and *Conditions*, must be as much obliged to go through their Business with the *same Singleness* of Heart, not as pleasing the Vanity of their own Minds, not as gratifying their own selfish, worldly Passions, but as the Servants

* Eph. vi. 5. Col. iii. 22.

Servants of God, that are to live *wholly* unto him in *every thing* that they do. It is therefore abſolutely certain, that no Chriſtian is to enter *any further* into Buſineſs, nor ſeek any worldly Profit, nor do any thing in any other *Meaſure*, nor for any *other End*, than ſuch as he can in *Singleneſs* of Heart do unto God, as a reaſonable Service.

No Folly of Life whatever can be rightly removed, but by being thus *wholly* cut up by the Roots, by making *every thing* ſubject to the Spirit of Religion.

That which is to direct our *Prayers*, and govern us at *Church*, muſt, with the *ſame Strictneſs*, direct our *Converſation*, and govern our Dealings in common Life. We muſt *Dreſs* with the ſame Spirit that we give *Alms*, or go to *Prayers*; that is, we muſt no more Dreſs to be *ſeen* and *admired* by others, than we muſt give *Alms*, or make *Prayers* for the ſame Reaſons.

And when Religion has its Seat in our Hearts, and is the Work of God's Spirit in us, this acting according to its Direction in *all Things*, will be ſo far from ſeeming to be a hard Leſſon, that it would be a Pain to act otherwiſe. It is no Hardſhip to a *Miſer*, to do *every* thing ſuitable to the greedy Deſires of his Heart. The ambitious Man is not troubled with acting always agreeably to his Ambition. If theſe Perſons are in Trouble or Diſtreſs, or under any Dejection, you can *only* comfort

comfort the one with Honour and Power, and the other with filthy Lucre and Gain.

Yet the Doctor complains of the *Treatiſe upon Chriſtian Perfection*, becauſe Chriſtians in *Sickneſs*, *Diſtreſs*, and *Dejection* of Spirit, are there *ſolely* directed to ſeek for Comfort and Refreſhment in God *alone*. Our Bleſſed Lord is very ſhort, and yet very full, upon this Article; he only ſays, *Be of good Comfort, I have overcome the World.* And the Doctor might as well be angry at the *Goſpel* for having made no mention of *worldly Amuſements* proper for *ſick* and *diſtreſſed* Chriſtians, as at the *Treatiſe of Chriſtian Perfection*, for not having done the ſame.

If I ſhould ſee a *ſick* Man ſmelling a *Roſe*, eating an *agreeable Fruit*, or *diverting* himſelf with a Child, I ſhould not call him from ſuch ſinful Indulgences. But if he wanted Comfort in his State, I would no more direct him to *any thing*, but the great and ſolid Comforts, that are to be found in the Love and Goodneſs of God, than I would direct him to *another* Saviour than Jeſus Chriſt.

For to tell Chriſtians, that in *ſome kinds* of Trouble, they might juſtly ſeek for Relief, by reading a *Play*, or wanton *Bucolic*, inſtead of the *Goſpel*, would be the ſame Abſurdity, as to have told People in our Saviour's Time, that, in *ſome Sorts* of Diſtreſs, they might juſtly have Recourſe to *Simon Magus*, inſtead of Jeſus Chriſt.

But

But now to look back a little. I have conſider'd the Bulk of thoſe Chriſtians that are the moſt likely to be the Doctor's Readers, under Two Characters. The one, as living ſome Way or other in a partial, falſe, ſuperficial, or half State of Piety; the other as an awaken'd People, called by the Spirit of God to come out of the common Corruptions of the Times. I have ſhewn, that the Doctor's Diſcourſe (where it is not diſliked) muſt do great Hurt, and have dreadful Effects upon theſe Two Sorts of People; the one Sort it ſeals up in a falſe Security, ſleeping in the Chambers of Death, without any Oil in their Veſſels; the other it frightens, and diſcourages from their pious Intentions of trimming their Lamps with all Diligence, and living upon the *Watch* for the midnight Call of the Bridegroom's Voice.

That I may therefore do all the Good that I can to both theſe Sorts of People, that I may awaken the one from their falſe Security in their half Form of Godlineſs, and aſſiſt and encourage the other to proceed with all Earneſtneſs, after every Degree of Chriſtian Holineſs; I ſhall, before I proceed any further, lay down a ſhort, but plain Account of the *whole Nature* and *Ground* of the Chriſtian Religion, that every one may clearly ſee, why we want the Chriſtian Religion to ſave us: What it is to do for us; and how it is done. By this Means every one will beſt judge of the Importance of this Enquiry, and how he ought

to

to be affected with what is ſaid on either Side of the Matter.

(1.) Man was created a living, real, perfect Image of the Holy Trinity, Father, Son, and Holy Ghoſt. This I have largely explained, and proved elſewhere*.

(2.) This whole viſible World, as far as the Stars and Elements, or any corporeal Being reaches, ſtands in the *Place*, or takes up that *Extent* of Space, where *Lucifer* and his Angels, before their Fall, had their glorious Kingdom. So far as this viſible Frame of Nature extends itſelf, ſo far was the Extent of their Kingdom.

(3.) That the *Place* or *Extent* of this World, was the Place or Extent of their Kingdom, is plain, from the Two following Reaſons: *Firſt*, Becauſe the Place of this World is *now* their Habitation. For we muſt by no Means ſuppoſe, that God brought them from ſome other Region into this World only to tempt Man, and make his Life dangerous; but they are here *now*, becauſe they were created to dwell *here*. For fallen Angels cannot *poſſibly* leave the *Place* of their Sin and Fall, they muſt live in the *Defilements* and *Diſorders* of their ſpoiled Kingdom; and in that Place they muſt find their Hell and Torment, where they extinguiſh'd their Light and Joy. *Secondly*, Becauſe the whole Extent of this World, every thing in

* Grounds and Reaſons of Chriſtian Regeneration, &c.

in it, *Sun*, *Moon*, *Stars*, *Fire*, *Air*, *Water*, and *Earth*, *Stones*, *Minerals*, muſt all be *diſſolved*, and paſs thro' a *purifying Fire*. Therefore all theſe Things are polluted, and have in them ſome Groſſneſs and Diſorder from the Fall of the Angels. Therefore we may ſee *where* they have lived, and *how far* the Place of their Kingdom extended, by the Extent of thoſe Things that are to be *diſſolved* and *purified*.

(4.) When the Angels had, by their Rebellion againſt God, loſt the Divine Life *within* themſelves, and brought their *whole outward* Kingdom into Darkneſs, Groſſneſs, Wrath, and Diſorder, ſo that, as *Moſes* ſpeaketh, *Darkneſs was upon the Face of the Deep*, that is, the whole Deep, or Extent of the Place of this World; then, at the *Fall* of the Angels, and in the *Place* where they were fallen, and out of the *Materials* of their ruin'd angelical Kingdom, did God begin the *Creation* of this preſent, material, temporary, viſible World.

(5.) *In the beginning*, ſaith *Moſes*, *God created the Heaven and the Earth*; here, at this *Inſtant*, ended the Devil's Power over the Place or Kingdom in which he was created: As ſoon as the whole of his outward, diſorder'd Kingdom was thus *divided* into a *created Heaven* and *Earth*, all was taken out of his Hands, he was *ſhut out* of every thing, and he and all his Hoſts became only *poor Priſoners* in their loſt Kingdom, that could only *wander* about in Chains of Darkneſs, looking with impotent Rage and Anger at the *created Heaven* and *Earth*,

Earth, which was ſprung up in their own Place of Habitation, and which they could not *rule* over, becauſe their Nature had *no Communion* with this new created Heaven and Earth.

(6.) Thus was this *outward Kingdom*, of the whole Extent of this World, taken out of the Hands of *Lucifer* and his Angels; all its *Wrath*, *Darkneſs*, *Groſſneſs*, *Diſharmony*, *Fire*, and *Diſorder*, was, by the *Six Days Creation*, changed into a *temporary* State, reſtored to a certain, but low Reſemblance of its firſt State, and put into that Form and Order of Sun, Stars, Fire, Air, Light, Water, and Earth, in which we now ſee it.

(7.) Into this World, thus created out of the *Ruins* of the Kingdom of the fallen Angels, and made *paradiſical*, by the Goodneſs of God, was Man introduced on the *Sixth* Day of the Creation, to take his Place, as *Lord* and *Prince* of it, to have Power over all outward Things, to diſcover and manifeſt the Wonders of this new created World, and to bring forth ſuch an *holy Offſpring*, as might fill up the Places of the fallen Angels. And when that was done, and certain Periods of Time had produced theſe great Effects, then this *whole Frame* of Things was, by the laſt *purifying Fire*, to have been raiſed from its paradiſical State, into which it was put at the Creation, into that *firſt heavenly* Brightneſs, and high Degree of Glory, in which it ſtood before the Fall of *Lucifer*.

(8.)

(8.) But the firſt Man, thus created to be a *Prince* and *Father* of a new angelical Kingdom, ſtood not out his Trial for this glorious State.

(9.) He came into this World in that *ſame glorious* Body, in which, after the Reſurrection, he ſhall *be like* the *Angels in Heaven.* For no other Body, but that which was at *firſt* created, and *died* in *Adam*'s Sin, ſhall riſe in Jeſus Chriſt. He only ſaves and reſtores that which was loſt. The Reſurrection will only take away what *Sin*, and *Death*, and *Earth*, had added to the *firſt created* Body.

(10.) In this Body, which ſhall riſe triumphant over Death and Hell, did the firſt created Man ſtand in this World, *incapable* of receiving any Hurt, or *knowing* Evil from outward Nature. The *Holy Ghoſt* was the *Breath* of his Life, and the *Son of God* was the *Light*, that illuminated all both within and without him.

(11.) Had he *fix'd* his Will to be *abſolutely* and *eternally* what he was, had he deſired only to eat of the Tree of Life, to live by the Word of God, he had been eſtabliſh'd, and confirm'd to be an eternal Angel, or divine Man.

(12.) But his Imagination wander'd after the Secrets of this outward World, after the Fruit and Knowledge of ſuch good and Evil, as wrought an intire Change in his Nature. For *every thing* muſt have the Nature of that which it chuſes for its *Food.*

His

His own *ſtrong Will* (a Spark of the Divine Omnipotence) was to be his *Maker*; for he could not be an Angel of Light with leſs Freedom. What he deſired, that he had: as his Imagination work'd, ſo he became to be. He turn'd from the Tree and Light of Life, and took in the Fruit and Darkneſs of the *earthly Nature*. And ſo he fell from his *Height* of Glory as deep into an *earthly Life*, and the Miſeries of the Earth, as the Devil fell into a *helliſh Life*, and the Miſeries of Hell.

(13.) Imagine a moſt precious *Pearl*, infinitely more bright, infinitely more tranſparent, infinitely more illuminated, than any that mortal Eyes ever ſaw. Imagine this Pearl to be in a Moment penetrated, thickened, darkened, deformed in every Part, and thro' every Pore, with ſomething as hard as *Iron*, as heavy as *Lead*, and rough as *Earth*, as dark as *Soot*, and then you have but a Shadow of that which happen'd only to the *Body* of *Adam*, when, by deſiring and eating the earthly Fruit, he drew in the earthly Nature of this World into his pearly, paradiſical Body. And here, by the by, we may ſee as in a Glaſs, what it is that earthly Deſires *now do* to every Son of *Adam*; they do *all that* which they did to the firſt Man, they carry on, keep up, and continue, that *ſame Death* in us, which he died in Paradiſe.

(14.) Here it was that his eternal Soul, the *immortal Fire* of Life in him, being ſwallowed up, and ſmother'd by an *earthly dark* Body, loſt the *Light* of the Sun of God, and the

Breath

Breath of the Holy Spirit. And this was the *great* and *immediate Death* that he died in Paradiſe, before he became the Father of Mankind, a Death much more grievous than that which is to bring us all to our Graves. It was a Death that extinguiſh'd all that was Divine and Holy in the Human Nature, juſt as the Sin of Angels had turn'd them into Devils. Now in looking at *this Death*, or the Extinction of this *firſt divine Life*, we have the cleareſt, fulleſt View, of what we are to underſtand by our *Regeneration* by the *Second Adam*. For what can it poſſibly be, but the Reſtoration of that *ſame divine Life* which was loſt in *Adam* the *Firſt*, and to which he *abſolutely* died in Paradiſe? Muſt not that which is re-generated in the Human Nature, be *ſomething* that had been generated in it *before?* If we want to be redeem'd, or regenerated *only*, becauſe *Adam died* in Paradiſe, and loſt the *Firſt Birth* of Human Nature, muſt not Regeneration be *only* and *ſolely* the bringing forth again that *Firſt Birth* in the Human Nature? Or will any one ſay, that Chriſt is not in as high a Degree the *Reſtorer* of our Firſt Birth, as *Adam* was the *Deſtroyer* of it? Now, tho' this great Truth, ſeated in the very Heart of the Chriſtian Religion, ſpeaks at once the *whole Nature* of Regeneration, and leaves no room to miſtake about it; yet many learned Men, either not *ſeeing*, or not *loving*, or being afraid to *own* it, have been forced, not only to miſtake, but wholly to ſink the moſt ſolid, ſubſtantial, edifying, and glo-

rious Article of the Chriſtian Faith; and, inſtead of telling us the *Height* and *Depth* of the Benefit and Bleſſing of having the *Nature* and *Life* of Chriſt derived into, or regenerated in us, they can only teach us, what *Kind* of *Word* Regeneration is——that it is a *Figurative Expreſſion*—And that our Saviour may be juſtified for having made uſe of it. What learned Pains do ſome People take to root up the Belief of our having a *Life* and *Birth* from Jeſus Chriſt, in the *ſame Truth and Reality*, that we had loſt a *Life* and *Birth* in *Adam?* They run from *Book* to *Book*, from *Language* to *Language*, they call upon every *Diſputant*, conſult all *Critics*, ſearch all *Lexicons*, to ſhew us, that according to Scripture, and Antiquity, and the Rules of true Criticiſm, Regeneration need *ſignify* no more, than what is meant by the *federal* Right of Baptiſm. Nay, what is ſtill worſe, they appeal to the *poor Notions* of the blind, infatuated *Jews*; they produce the *Opinions* which they had of a Regeneration talked of, and a Baptiſm uſed amongſt them, when they rejected and crucified our Saviour, to teach us, *what* we are to underſtand by our *divine Birth* in Chriſt Jeſus. But if this be the Uſe of Learning amongſt ourſelves, we need not look at *Rome* or *Geneva*, or the ancient Rabbi's of the *Jewiſh Sanhedrim*, to ſee what miſerable Work Learning can make with the Holy Scriptures. For it muſt be ſaid, that the true Meſſiah is not *rightly owned*, the Chriſtian Religion is not *truly known*, nor its Benefits rightly *ſought*, till the

the Soul is all Love, and Faith, and Hunger, and Thirſt, after this new *Life*, *Birth*, and *real Formation* of Jeſus Chriſt in it, till without Fear of *Enthuſiaſm* it ſeeks and expects all its Redemption from it. But to return

(15.) Man, thus dead to the divine Life, thus deſtitute of the *Son*, and *Holy Spirit* of God, thus fallen into an *earthly Nature*, under the Dominion of an earthly World, which would afford him for a while a miſerable Life, and then leave him to a more miſerable Death, thus fallen, he could do no more to re-place himſelf in Paradiſe, or to regain his firſt Nature, than the Devil could do, to reſtore to himſelf his loſt Glory.

(16.) But in this State the *infinite Mercy* of God met him. That Love which at the *firſt breathed*, or *ſpoke* out of the Mouth of God, a living, holy and divine Soul and Spirit into him, now again *breathed*, or *inſpoke* a Spark, or Seed, or Ray of Divine Light into him, in the Declaration of a *Serpent-Treader*; which Seed or Spark of Life ſhould in Time do *all that*, which *Adam* ſhould have done; that is, ſhould raiſe up and bring forth a *Generation* of Men, that ſhould become *Sons of God*, and take Poſſeſſion of that Kingdom from which the Angels had fallen.

(17.) Here now began the merciful Myſtery of Man's Redemption; for this *Seed* of a Divine Life, or *inſpoken Word* of Grace, or *Treader* of the Serpent, was the Holy Jeſus, the *Second*

Adam, who from that Time, ſtood in the Place of the firſt Man, and became the Father and Regenerator of *Adam* himſelf, and all his Poſterity. And from that Time it may be ſaid in a certain and true Senſe, that the *Incarnation* of the Son of God began; becauſe he was from *that Time* enter'd again into the human Nature, as a *Seed*, or *Beginning* of its Salvation, hidden under the *Veil* of the Law, and not made manifeſt, till he was born in the Holy, and highly Bleſſed Virgin *Mary*. And in this Senſe it is, that our Bleſſed Lord ſaid of himſelf, that *he was the Light of the World*, as *Adam* might have ſaid of himſelf, that he was the Sin and Death of the World; becauſe, as Sin and Death came *wholly* from him upon *all Men*, ſo the Light of Life came as wholly and univerſally from Jeſus Chriſt. And in this Senſe alſo St. *John* ſays of him, *that he was the true Light which lighteth every Man that cometh into the World.* Becauſe every Man, whereever born, has from him this Light of Life, this inward Saviour, or Seed of his Salvation, in the Birth of his own Life, which is to overcome the Darkneſs, reſiſt the Evil, and bruiſe the Serpent that is in his fallen Nature. This Beginning of the Divine Birth in our Souls, if it is not ſtifled and ſuppreſſed by us, but inwardly reverenced, and attended to, as the Voice and Call of God *within* us, is our certain Guide and Leader to Chriſt, born in the

Fulneſs

Fulneſs of Time, and ſacrificed for us upon the Croſs.

(18.) What we want from Jeſus Chriſt, as our Redeemer, is manifeſt by that which he offers and gives to us, namely, a Birth from *Himſelf*, a Birth from the *Holy Spirit*, a Redemption from the *Hell* that is in our Souls, and from the *Death* and *Corruption* that is in our Bodies.

(19.) We were no more created to be in the Sorrows, Burdens, and Anguiſh, of an *earthly Life*, than the Angels were created to be in the *Wrath* and *Darkneſs* of Hell. It is as contrary to the *Will* and *Goodneſs* of God towards us, that we are *out* of Paradiſe, as it is contrary to the Deſigns and Goodneſs of God towards the Angels, that ſome of them are *out* of Heaven, Priſoners of Darkneſs.

The Groſſneſs, Impurity, Sickneſs, Pain and Corruption of our Bodies, is brought upon us by ourſelves in the ſame Manner as the dark, hideous ſerpentine Forms of the Devils are brought upon them. How abſurd, and even blaſphemous, would it be, to ſay with the Scripture and the Church, that we are by *Nature Children of Wrath*, *and born in Sin*, if we had that Nature which God at firſt gave us? What a Reproach upon God to ſay, that this World is a *Valley of Miſery*, a *Shadow of Death*, an Habitation of *Diſorders*, *Snares*, *Evils*, and *Temptations*, if this was an *original* Creation, or that State of Things for which God created us? Is it not as conſiſtent with the Goodneſs

and Perfections of God, to ſpeak of the *Miſery* and *Diſorder* that holy Angels find *above*, and of the Vanity, Emptineſs and Sorrow of the *heavenly State*, as to ſpeak of the Miſery of *Men*, and the Sorrows of *this World*, if Men and the World were in *that Order* in which God at firſt had placed them? If God could make *any* Place *poor*, and *vain*, and miſerable, or create any Beings into a State of *Vanity and Vexation of Spirit*, he might do ſo in *all Places*, and to *all Beings*.

(20.) But by the Mercy of God in Chriſt Jeſus, this Priſon of an earthly Life is turned into a State of *Purification*, it is made a *Time* and *Place* of putting off our *filthy* and *Defiled* Garments, and of *ſlaying* and *ſacrificing* that corrupt old Man of Sin that is hid under them. And God ſuffers the *Sun* to ſhine upon us, and the *Elements* to afford us Nouriſhment, for *no other* End, but that we may all have *Time* and *Opportunity* to hear the *Call* of the Son of God, to embrace a ſecond *Adam*, to be *born again* of him, to be renewed by the *Holy Spirit*, and be made capable of that Kingdom from which *Lucifer* and his Angels fell.

(21.) Look at our Saviour's Sermon on the *Mount*, and indeed at all his Inſtructions, and you will find them pointing at nothing elſe on *our Side*, but a *Denial* of ourſelves, and a *Renunciation* of the World. And indeed how could it be otherwiſe? For if we are ourſelves *ſomething* which we were not created to be, and

if

if this is our Misery, that we have raised and awakened a *Nature* and *Life* in us, which is not our *first*, that we had from God; must not the First Step towards our Salvation be, a denying and departing with *our whole Will* and *Inclination* from that which we have made ourselves to be, from that Life which we have awakened in us? If *Self* is our Misery and Captivity, must not our Deliverance require a total, continual Self-denial? If we want a Redeemer, *only* because we have *wander'd* out of Paradise, and could not get *back* to it ourselves; if we are overcome by this World, only because the *Will* and *Desire* of our first Father *sought* after it, what Wonder is it that he who is to *replace* us in Paradise should call us to a *Renunciation* of the World? If this World has got its Dominion over us, *merely* because the *Will* and *Desire* of Man turned itself towards the Earth; how can its Dominion over us be *destroy'd*, but by our *turning* our whole *Will* and *Desire* towards Heaven?

(22.) Vain Man, taken with the *Sound* of heavenly Things, and *Prospects* of future Glory, yet at the same Time a *fast Friend* to all the Interests and Passions of Flesh and Blood, would fain compound Matters between God and Mammon. He is very willing to acknowledge a *Saviour*, that died on the Cross to save him; he is ready to receive outward *Ordinances*, and *Forms* of Divine Worship, and to contend with Zeal for the Observance of them.

He likes Heaven, and future Glory, on these Conditions. He is also ready to put on an *outward Morality* of Behaviour, to let Religion polish his Manners, that he may have the Credit and Ornament of a *prudential Piety*, *well-order'd Passions*, and a *Decency* of outward Life; this gives no Hurt, or at least no *Death's-Blow* to the old Man. But to lay the Ax to the *whole Root* of our Disease, to cut all those *silken Cords* asunder, which tie us to the World, and the World to us, to deny every Temper and Passion that cannot be made Holy, Wise, and Heavenly; to die to every Gratification which keeps up, and strengthens the Folly, Vanity, Pride and Blindness of our *fallen Nature*; to leave no *little Morsels* of Sensuality, Avarice and Ambition, for the *old Man* to feed upon, however well *covered* under his Mantle; this, tho' it be the very Essence of Religion on *our Part*, is what he flies from with as much Aversion as from *Heresy* and *Schism*. Here he makes learned Appeals to *Reason* and *Common Sense* to judge betwixt him and the Gospel; which is just as wise, as to ask the learned *Greek*, and the worldly *Jew*, whether the *Cross* of Christ be not *Foolishness*, and a just Rock of Offence; or to appeal to *Flesh* and *Blood* about the narrow Way to that *Kingdom of Heaven*, into which itself cannot possibly have any Entrance.

(23.) To seek for any thing in Religion, but a *new Nature* fitted for a new World, is knowing

knowing neither it, nor ourſelves. *To be born again*, is to be fit for Paradiſe, in whatever Part of the Univerſe we live. *Not to be born again*, is continuing *where* the Sin and Death of *Adam left* us, whatever *Church*, or *Sect* of Religion we have Fellowſhip with. All *Ways* and *Opinions*, all *Forms* and *Modes* of Divine Worſhip, ſtand on the *Outſide* of Religion. They may be, and certainly are, great and deſirable *Helps* to the Kingdom of God, when we conſider them only as the *Gate*, or *Guide* to that *inward Life*, which wants to be raiſed, and brought forth in us. But this is unqueſtionably true, that our *Salvation* conſiſts *wholly* and *ſolely* in the *Birth* of the Son of God, and the *Renewal* of the Holy Ghoſt, in our Souls. When *this* begins, our Salvation *begins*; as this goes on, our Salvation *goes on*; when this is finiſh'd, our Salvation is *finiſh'd*. This alone *ſaves* the Soul; becauſe this alone reſtores the Firſt Paradifical, Divine Nature, which is the true Image of God, and which alone can enter into the Kingdom of Heaven.

(24.) If we had only a *notional Knowledge* that our Firſt Father had *ſinned*, and knew no more of his *ſinful Condition* than Hiſtory tells us of it; if we had only certain *inſtituted Types* and *Figures* to keep up the Remembrance of it in our Minds, we ſhould never be the worſe for his Sins; we ſhould have no Hurt by *owning* ourſelves to be Children of a ſinful Father, if his *Nature*, *Life* and *Spirit* was not propa-

propagated in us: So, if we have only a *notional Belief* that Jesus is become the *Second Adam*, to redeem or *regenerate* the fallen Nature; if we know this only in the *Notion* and *History* kept up in our Minds by *outward Figures* and *Ordinances*, tho' we contend ever so much for this Belief of a Saviour, and write *Volumes* in Defence of it; yet he is not *our Saviour*, till his *Nature*, *Life*, and *Spirit*, be born in us. If there be any Man in the World, in whom the *Nature* of *Adam* is not, he has *no Sin* from *Adam*. If there be any Man, in whom the *Life* of Jesus is not, he has *no Righteousness* from him. We must have Life and Righteousness in the same *Truth and Reality* in us from the Second *Adam*, as we have Sin and Death in us from the First.

(25.) The Whole of the Matter is this: This World is our *Curse* and *Separation* from God; by the Mystery of our Redemptionit is turn'd into a short State of *Purification*, and can only be made so, by our going with our *whole Will* and *Desire* out of it, and away from it, as *Adam* by *his Will* and *Desire* sought after, and fell into it, The Second *Adam* must take us out, as the First *Adam* brought us into this World. Our Bodies are our Burdens which Sin has laid upon us: Our *stinging*, *wounding* Passions are the *Nails* which must fasten our Hands and Feet to the *Cross* on which we are to die, and commend our Spirit into the Hands of God, as our Lord did. But yet, all this

Turning

Turning with our *whole Will*, and *Desire* towards God, and Paradise, all this *Bearing* our Cross, and passing through the *fiery Trials* of this Life, is still but *preparatory* to our Salvation, which wholly consists in the *Incarnation* of the Son of God in the Soul, or Life of Man. *That* must be *done*, and *born* in us, which was done, and born in the Virgin *Mary*. As our Sin and Death is, *Adam in us*, so our Life and Salvation is, *Christ in us*. This is it alone that *saves* us, that *delivers* us from the *Fall*, that *restores* all that was lost in *Adam*; by this alone what died in *Adam*, is brought to Life again in us; by this alone we can be taken out of an earthly *Life*, *Nature*, and *World*, and translated into a heavenly Life, Nature, and World.

(26.) Christ by the over-shadowing of the Holy Spirit, became in the Body of the holy Virgin *Mary*, of the same Nature with that *First Man*, which was created in Paradise, who, according to the *Purpose* of God, was to have been the *Father* of an holy paradisical *Race* of Men. Now the *First Purpose* of God must *stand*, and that which God designed must *come to pass*. But seeing the First *Adam* failed in this *Design* of God, and was not the *Generator* of such a Race of Men, therefore the Wisdom of God provided a *Second Adam*, who was born of the Virgin *Mary* in the *same Degree* of Perfection, in which the first Man was *created*. To this holy, paradisical, human Nature, the

Son

Son of God was *perſonally* united; and thus Chriſt, the Second *Adam*, took the *Place* of the Firſt, and ſtands as the Regenerator, Redeemer, Second Father of all the Sons of *Adam*. Now as we are *earthly*, *corrupt*, and *worldly* Men, by having the *Nature* and *Life* of the Firſt *Adam* propagated in us, ſo we muſt become *holy*, *paradiſical*, and *heavenly* Men, by having the *Life* and *Nature* of the Second *Adam* derived into, or regenerated in us; or, as the Scripture ſpeaks, by being *born again* of him. Therefore if we are to have the *Nature* of Chriſt regenerated in us, as the Life of *Adam* is *born* in us; if we are to be *like him* in Nature, as we are like to *Adam* in Nature; if we are to be the heavenly Sons of the one, as we are the earthly Sons of the other, then there is an *abſolute Neceſſity*, that *That* which was *done* and *born* in the Virgin *Mary*, be alſo by the *ſame Power* of the Holy Ghoſt *done* and *born* in us, by a *Seed* of Life derived into us from Chriſt our Regenerator. The *Myſtery* of Chriſt's Birth muſt be the Myſtery of *our Birth*; we cannot be his Sons, but by having the *Birth of his Life* derived into us; for the *new* paradiſical Man muſt be brought forth in the *ſame manner* in every individual Perſon; *that* which brought forth this holy Birth in the *Firſt Adam* at his Creation, and in the *Second Adam* in the Virgin *Mary*, *that alone* can bring it forth in any one of their Offſpring. Jeſus Chriſt therefore ſtands as our *Regenerator*, to help us by a

Second

Second Birth from him, to ſuch an *holy*, *pure*, *and undefiled* Nature, as he himſelf received in the *Bleſſed Virgin*, and which we ſhould have received in Paradiſe from our *Firſt Father*.

From the Time of the Fall of *Adam*, the *incorruptible Seed* of Chriſt is in us all, in the whole human Nature; he has Power, as the Son of God, to quicken and raiſe it up, till it comes to be that Firſt holy Image of the Bleſſed Trinity. And when a Divine Faith ariſes in this *Seed of Life*, by which it lays hold on Chriſt as the Author, Preſerver, and Finiſher of its Life, as the Atonement, Saviour and Deliverer from the Death and Hell that ſurrounds it, then it grows up into a *new*, *inward* Man, of the ſame Nature with *that* which *appeared* in Paradiſe, and with *that* which was *born* in the Virgin *Mary*. Then the Birth of the Son of God, the Birth of the Spirit, and that *Firſt holy Humanity* which *Adam* loſt, are all reſtored to us, but in a *Myſtery* in the inward Man *hid* in God, till the Reſurrection ſhall ſeparate every thing that is *earthly*, *dark*, and *corruptible*, from it. Thus by Faith in Chriſt we *put on Chriſt*, he becomes *formed in us*, we eat *his Fleſh*, and drink *his Blood*, and have *his Nature* and *Life in us*; that is, we have a Fleſh and Blood, a holy Humanity, derived into us from Chriſt, in the *ſame Reality* as we have Fleſh and Blood, a corrupt Humanity from *Adam*, our Firſt Father. Thus we are real Members, living Branches, and new-born Children, of Chriſt,

Chriſt, our Regenerator ; he is our Father, and as ſuch, as certainly brings us into the Kingdom of Heaven, Heirs of all his Glory, as *Adam* brought us into the Priſon of this World, Heirs of all his Sin and Miſery. This is the Whole of the Chriſtian Redemption. Let us look where we will, and talk of what we will, there is no Poſſibility of Salvation for any one Son of *Adam*, but in this *Divine Birth*, nor can this Birth be had any other way. And to this great Truth all the Writings of the New Teſtament bear undeniable Witneſs. For the further and full View of this important Matter, I refer the Reader to another *little Book**, which, if I could afford it, ſhould be ſent *gratis* into all Parts of the Kingdom. Look now at *yourſelves*, at the *World*, at *Religion*, in this true Light, and ſurely you muſt enough ſee and feel the deſirable Nature of every Virtue, and every Degree of it, which the Goſpel ſets before you. Surely you muſt awaken into a ſtrong Abhorrence of every thing, that the *Fall* has brought upon you, whether it be in your *Souls*, your *Bodies*, or the *State* of the World into which you are fallen. To renounce the poor Intereſts of a Worldly Life, to be content with a *Pilgrim*'s *Fare* in it, to live looking and longing after that which you have loſt ; to have no more of Covetouſneſs, of Pride, of Vanity, and Ambition, than *John the Baptiſt* had ; to live unto God in your *Shops*, your *Em-*

* Grounds and Reaſons of Chriſtian Regeneration, &c.

Employments and *Eſtates*, with ſuch Thoughts and Deſires of going to your heavenly Father, as the *loſt Son* had when he ſaw his poor Condition, eating *Huſks* among *Swine*, is only a Proof that you are, like him, *come to yourſelves*, that you begin to ſee *what*, and *how*, and *where* you are. Surely you can need no Exhortations to haſten and run to your Redeemer, to aſk and beſeech him in Faith and Love to do every thing in you and for you, that your darken'd corrupted Heart, and polluted Body, ſtands in need of. He now ſtands as near you, as full of Love over you, as he did to *Lazarus* when he raiſed him from the Dead. He is no farther from your Call, than he was from the Call of blind *Bartimæus*, whoſe Eyes he immediately opened. Surely it ſhould now be more needleſs to exhort you to look earneſtly and diligently after every Means of recovering your firſt glorious State, than to exhort the Blind to receive their Sight, the Sick to accept of Health, or the Captive to ſuffer his Chains to be taken off. For when you thus ſee your *Miſery* and your *Redemption* in this ſtrong Light, both of them ſo exceeding great, you ſee *ſomething* that muſt needs penetrate and awaken the inmoſt Depth of your Soul, that leaves you no room to *doubt* about the Nature of any Virtue, no Liberty to indulge *one vain* Paſſion, or to think it any Hardſhip that the Goſpel calls you to be *perfect*. For in *this Light* every Virtue of the Goſpel ſtands known

and

and recommended to us, juſt as *Health*, *Purity* and *Sight*, ſtand recommended to a *ſickly*, *noiſome*, *blind Leper*, who was ſhut up in a *Place* that continually increaſed all his Evils. It ſtrips us of nothing but the *Uncleanneſs* of Leproſies, the *Miſeries* of Sores, Pains, and Blindneſs. It takes nothing from the World which is about us, but its Poiſon and Power of infecting us. So that to be called to the Height of all Virtue attainable in this Life, however exceſſive it may ſeem to the *Reaſonings* of Fleſh and Blood, is only being called *away* from every *Miſery* and *Evil* that can be avoided by us. Jeſus Chriſt is become our Regenerator, that we may again be made like unto God, have the *Purity* and *Perfection* of an angelic Nature, and be made capable of enjoying the infinite Riches and Treaſures of the Divine Nature to all Eternity. No Virtue therefore has any *blameable Extreme* in it, till it *contradicts* this general End of Religion, till it *hinders* the Reſtoration of the Divine Image in us, or makes us *leſs fit* to appear amongſt the Inhabitants of Heaven. *Abſtinence*, *Temperance*, *Mortification* of the Senſes and Paſſions, can have *no Exceſs* till they hinder the *Purification* of the Soul, and make the Body leſs uſeful and ſubſervient to it. *Charity* can have *no Exceſs* till it *contradicts* that Love which we are to have in Heaven, till it is *more* than that which would *lay down* its Life even for an *Enemy*, till it *exceeds* that which the firſt Chriſtians

ſtians practiſed, when they had *all things common*; till it exceeds *that* of St. *John*, who requires him that has *Two Coats*, to give to him that has none, and he that *has Meat* to do likewiſe; till it is loving our poor Brethren *more* than Chriſt has loved us; till it goes *beyond* the Command of loving our Neighbour as we love ourſelves; till it forgets that our own Life is to be preſerved.

See now how the Doctor inſtructs and enlightens his Readers on theſe Two great Articles, Chriſtian *Temperance*, and *Charity*. To remove the Reſtraints of the Firſt, he ſays, "Our Bleſſed Saviour came eating and drinking, was preſent at Weddings, and other Entertainments; nay, at one of them worked a Miracle to make Wine, when it is plain, there had been more drank than was abſolutely neceſſary for the Support of Nature, and conſequently ſomething had been indulged to Pleaſure and Chearfulneſs*."

O Holy Jeſus, that thy Divine Life ſhould, by a Preacher of thy Goſpel, be made a *Plea* for Liberties of Indulgence! The Doctor's Argument lies in this; that our Saviour work'd a *Miracle to help them to more Wine*, when they had already *drank to the Indulgence of Pleaſure* and *Chearfulneſs*, therefore he could be *no Enemy* to ſuch pleaſant Indulgences; therefore it is *lawful* for us Chriſtians to delight in them. Now if this Lawfulneſs is well proved, the

D Doctor

* Page 17.

Doctor may go on, and prove these Indulgences to be *good* and *pious*; because what our Saviour work'd a *Miracle to promote*, must needs be esteem'd to be so. And so the adding another Bottle, when Friends are rejoicing, may be made to be a *Christian Duty*. But the Doctor should have remember'd, that the *Wine* here spoken of, was not *common Wine*, and therefore has not the *least Relation* to our *common Drinking*—that it was not Wine from the *Juice* of the Grape—that it had nothing in it, but what came from a heavenly Hand—that it must have in it the *Purity* and *Virtue* of him that made it—that it had as good *Qualities* in it, and was fitted to have the *same Effects* upon *some* that drank it, as the *Clay*, which he moistened with *his Spittle*, had upon the Eyes of the *Blind*. He should have remember'd, that it was *Water*, only *so alter'd*, and endued with *such Qualities*, as he pleased to *put into* it; and therefore we may be sure, it was Water as *highly bless'd* for their Use, as they were *capable* of; we may be sure it was fitter to allay the Heat and Disorder of their Drinking, than if it had been *Water unalter'd* by our Saviour. How suitable was this Miracle to a Feast! How worthy of so Divine a Person! To make them *cooler*, by giving them Water made fitter for that Purpose, and to raise their *Faith* by its miraculously seeming to be turn'd into the best of Wine. Well might it be said of this Miracle, that he thereby *manifested*

feſted forth his Glory, and his Diſciples believed on him. But according to the Doctor's horrid Account of this Miracle, it muſt be ſaid, that he thereby ſhew'd his Approbation of *continuing* ſuch Pleaſures of Drinking, and has left us a Proof, that we may do the ſame. But I muſt further vindicate the Life and Example of our Bleſſed Lord from the Indignity and Irreverence done to it by the Doctor. Our Bleſſed Lord came indeed, as he ſays of himſelf, *eating* and *drinking*. But how, or in what Manner, or in what Senſe, did he ſay this of himſelf? Why, it was in Oppoſition to, and Diſtinction from, *John the Baptiſt*, who came eating only *one Sort* of Food. And it was to ſhew the *Jews* their great Guilt in this reſpect, that *nothing* could do them any good. For the *Mortification* of the Baptiſt they condemned, as coming from the Devil; and the *Condeſcenſion* of the Holy Jeſus in coming to their Tables, they accuſed as *Gluttony* and *Wine-bibbing*. Now the Doctor is plainly doing what our Lord accuſed the *Jews* of; he with them condemns the *Mortification* of the Baptiſt, as coming from the Devil. But he differs from the *Jews* in this, that he does not condemn, but *approves* of our Lord, as a *Friend* to Feaſts, and merry Meetings.

Our Saviour, ſuitable to his gracious Love, in coming into the World, ſought the Converſation of Sinners and Publicans; becauſe he came to *ſave that which was loſt*, and becauſe

he knew that ſome among ſuch Sinners were more moveable, than the proud Sanctity of the learned Phariſees. But may we thence conclude, that the *Lives* of ſuch Sinners were not blameable in his Sight? Is not this as well, as to imagine he *favour'd* the Indulgences of Feaſting and good Fellowſhip, becauſe he was found there? The Holy Jeſus converſed *more freely*, ſpoke of himſelf, and of the Kingdom of God, *more divinely* to a *wicked Woman* of *Samaria*, than he appears to have done to his Diſciples. May we thence conclude, that he *approved* of a Woman of that Character, or that he thereby ſet his *Seal* to the Goodneſs and Lawfulneſs of her Way of living? Is not this as well, as to make his *Preſence* at a Wedding, an *Approbation* of the Freedom and Indulgences of ſuch Feaſts?

O Holy Jeſus, thou didſt nothing of thyſelf, thou ſoughteſt only the Glory of thy Father, from the Beginning to the End of thy Life; thou ſpenteſt whole Nights in Prayer in Mountains and Deſart Places; thou hadſt not where to lay thy Head; thy common poor Fare with thy Diſciples was *barely Bread* and *dried Fiſh*; thy miraculous Power never help'd thee to any Dainties of Refreſhment, tho' ever ſo much fatigued, and fainted with Labour. But yet, becauſe this Holy Jeſus came into the World to ſave *all Sorts* of Sinners, and to ſhew that every Kind and Degree of Sin could be taken away, and forgiven by him, therefore

fore he came into *all Places*, and entered into *all Sorts* of Companies. He did not, as the Baptiſt, tie himſelf to *one Sort* of Food, but he came eating and drinking. But why did he ſo? It was, that he might reprove and convert Sinners at their own Tables. He came, not to indulge himſelf, or to find ſuch Gratifications as the Baptiſt abſtain'd from, but to *work Miracles*, to awaken and aſtoniſh Sinners in the *Midſt* of their Indulgences.

It is ſaid, that where-ever the *King* is, there is the *Court*. But with much more Reaſon may it be ſaid, that where-ever our Saviour came, *there* was the *Temple*, or the *Church*. He came to *Feaſts* and *Entertainments* with the ſame Spirit, for the ſame End, and in the ſame Divine Power, as he went to raiſe a *dead Corpſe*; namely, to ſhew forth the Glory of God. Where-ever he came, it was in the *Spirit* and *Power* of the Redeemer of Mankind; every thing he did, was only to deſtroy the Works of the Devil, to deliver Men from his Power, raiſe the *Dead*, and give *Sight* to the Blind, and *Ears* to the Deaf; it made no Difference to him, whether he did this in the *Temple*, or in the *Streets*, at a *Feaſt*, or at a *Funeral*. As he was every-where God, ſo every Place became Holy to him. *Laſtly*, If our Saviour came *Eating* and *Drinking*, and was preſent, as is pretended, at chearful Entertainments, to ſhew his *Approbation* of ſuch Indulgences, and to leave us a *Proof*, that we may do ſo too;

how came *John the Baptiſt*, that ſevere Maſter of Mortification, to be a fit Preparer of the Way to the Kingdom of Heaven? Surely his *Voice* muſt *cry wrong*, if ſuch Mortification was not *right*. And if our Saviour diſapproved of the *Severity* of his Life and Manners, how came he to point him out to the *Jews*, as a *burning* and *ſhining Light?* Thus much may ſerve to vindicate our Saviour's holy Life and Example from the ſhocking Miſapplication the Doctor has made of it.

Let us now ſee how he treats and inſtructs the charitable Chriſtian in theſe Words: "What! ſays the *Half-Thinker*, is not Cha- "rity to the Poor, a moſt excellent Thing? "And can I be too charitable? Can I there- "fore beſtow too much upon the Poor? I an- "ſwer, Would you conſider the other Side, "you would perceive, that tho' you cannot "be too charitable, yet you may beſtow too "much upon the Poor, to the Ruin of your "Wife and Children, which is not Charity, "but *Madneſs*, and a great and *moſt grievous* "*Sin.* Did you never hear, that *Charity be-* "*gins at Home?* Did you never read that of "St. *Paul?* If *any provide not for his own*, "and *eſpecially thoſe of his own Houſe*; *he hath* "*denied the Faith, and is worſe than an Infi-* "*del**."

The Doctor's Proverb I ſhall leave to himſelf. But the Text of St. *Paul*, which he has as

* Page 60.

as grosly mistaken and misapplied, as he did our Saviour's Miracle, I must take out of his Hands. St. *Paul*'s Words are quoted to prove, that it is *Madness*, *a great and grievous Sin*, for any one, through Charity to the Poor, to render himself unable to provide for his *Wife* and *Children*. Now the Apostle in this Place speaks no more about *this Sin*, than he speaks against the Sin of *Watching* and *Prayer*. Nay, what is more, there is not in all his Writings, or in the whole New Testament, the *least Supposition* or *Hint* that such a Sin ever was, or would be committed by any charitable Man. The Apostle was singly speaking of *such Women* as were to be taken into the Order of *Widows*, for the Service of the Church, and to be *maintained* by it*. Verse 4, he says, that such Widows as had *Children* or *Nephews* that could support them, such were not to be maintained by the Church. And to such *Sons* and *Nephews* who have *Mothers* and *Aunts* that thus want their Assistance, he says, *If any one provide not for his own, especially for those of his own House*, i. e. If any *Sons* or *Nephews*, having Mothers or Aunts become *desolate Widows*, and take not care to assist them, especially if they live with them, such have renounced the Piety of the Gospel, and have not so much Humanity as *Infidels*. This alone is the plain Doctrine of the Apostle, which the Doctor has grosly perverted, to the condemning of that which he never

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* 1 Tim. v. 5. 8.

thought of, either there, or in any Part of Scripture. On the contrary, the Scripture abounds with Paſſages that might perſuade us, that no *Family* could ever be ruin'd by the *Alms* and *Charity* of its Father. *I have been young, and now am old*, ſaith the Pſalmiſt, *yet never ſaw I the Righteous forſaken, or their Seed begging their Bread. The liberal Soul ſhall be made fat, and he that watereth, ſhall be watered again.* They that cannot believe this, want the Faith of Chriſtians. Had any one in the Apoſtle's Time reduced his Wife and Children to *Want*, by his *great Charity* to the Poor, the Apoſtle would have been ſo far from rebuking him, as a *half-thinking Fool*, or expoſing him to others, as guilty of *Madneſs* and *grievous Sin*, that he would have told them, that he had conſecrated *himſelf* and *Family* to the Church, that he and they were thereby become the dear Objects of the Church's *Care* and *Love*, ſince their preſent Diſtreſs was brought upon them by a boundleſs Love and Compaſſion for the Poor. I will now ſuppoſe that the Apoſtle had condemn'd a *Charity* in a *Father* that was to the Detriment of his *Wife* and *Children*; I will put the following *caſe* in as high Terms as the Doctor can well deſire. Let it be ſuppoſed that ſome good *Biſhop*, poſſeſſed of as rich a *Biſhoprick* as that of *Wincheſter*, ſhould through his extenſive Love and Charity for the Poor throughout his whole Dioceſe, be forced to uſe the *utmoſt Frugality* in Family-Expence, and to bring up his Children in *Employments*

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of Labour, to help themſelves to *Food* and *Raiment*; one a *Carpenter*, in which Buſineſs our Saviour is ſaid to have labour'd in his Youth; another a *Maker of Tents*, the *Trade* of the great Apoſtle; and the reſt in the like manner. Let it be ſuppoſed, that when he died, he left only *Twenty Pounds* a Year amongſt them, not to be *poſſeſſed* by any one of them, but only to be *uſed* by every one, as *Sickneſs* or *Age* made them ſtand in need of it, with this Injunction, that it ſhould be given to other *ſick* and *helpleſs* People, when there was *no ſuch* among themſelves. Let it be ſuppoſed that by his Life and Converſation, he had filled his Wife and Children with the *true* and *perfect* Spirit of the Goſpel, that they *loved* and *rejoiced* in his Memory for all the Good that he had done to them, deſiring nothing but to go through the World in that ſame *Humility*, *Piety*, *Charity*, *Love* of God, and *Renunciation* of the World, as he had done. Will the Doctor ſay, that this *Biſhop* had *ruin'd* his Wife and Children? that *half-thinking* had betray'd him into a *moſt grievous* Sin, that he had by this Life *deny'd the Faith*, and become *worſe* than an *Infidel?* I will venture to ſay, that if ſuch a Biſhop ſhould ever appear in this Kingdom, he would bid fair to put an End to *Infidelity* through all his Dioceſe, tho' it were the largeſt in the Nation. Now if the Doctor does not *know* of any one, either amongſt the *Laity* or *Clergy*, who is *ruining* his Wife and Children by a *greater* and *more blameable*

blameable Charity than that of this Biſhop, it muſt be ſaid, that he has been in too much Haſte; that his *Zeal* has not proceeded from *Knowlege*; and that he has been throwing *cold Water* upon Charity, before there was any *Flame* in it.

I now proceed to ſhew in a more general Way, the blameable Nature and Deſign of the Doctor's Diſcourſe. The whole Chriſtian World, from the Time of our Saviour to this Day, has been praying, *Thy Kingdom come, thy Will be done on Earth as it is in Heaven.* Sacraments, Divine Worſhip, and the Order of the Clergy, are appointed as miniſterial Helps for this End, to raiſe, ſet up, and eſtabliſh, this Kingdom of God on Earth. The *Fall* of Man brought *forth* the Kingdom of this World; Sin in all Shapes is nothing elſe but the *Will* of Man driving on in a State of *Self-Motion*, and *Self-Government*, following the Workings of a Nature *broken off* from its Dependency upon, and Union with, the Divine Will. All the Evil and Miſery in the Creation ariſes *only* and *ſolely* from this one Cauſe. There is not the ſmalleſt Degree of Diſtraction, Pain, or Puniſhment, either within us, or without us, but what is owing to this, *viz.* that Man ſtands *out of* his Place, is not *in*, and *under*, and *united* to God as he ſhould be, as the Nature of Things require. God created every thing to partake of his *own Nature*, to have ſome Degree and Share of his *own Life* and *Happineſs*. Nothing can be good or evil, happy or unhappy, but as

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it does or does not ſtand in the ſame Degree of *Divine Life* in which it was created, receiving in God, and from God, all that Good that it is capable of, and co-operating with, and under him, according to the Nature of its Powers and Perfections. As ſoon as it turns *to itſelf*, and would, as it were, have a *Sound* of its *own*, it breaks off from the *Divine Harmony*, and falls into the Miſery of its own *Diſcord*; and all its Workings then are only ſo many Sorts of Torment, or Ways of feeling its own Poverty. The Redemption of Mankind can then only be effected, the Harmony of the Creation can only then be reſtored, when the Will of God is the Will of every Creature. For this Reaſon our Bleſſed Lord having taken upon him a created Nature, ſo continually declares againſt the doing any thing of himſelf, and always appeals to the Will of God, as the only *Motive* and *End* of every thing he did, ſaying, that it was his *Meat* and *Drink to do the Will* of him that ſent him.

What now can be ſo deſirable to a ſober, ſenſible Man, as to have the *vain*, *diſorderly* Paſſions of his own corrupted Heart *removed* from him, to be filled with ſuch *Unity*, *Love*, and *Concord*, as flows from God, to ſtand *united* to, and *co-operating* with the Divine Goodneſs, willing nothing, but what God wills, loving nothing, but what God loves, and doing all the Good that he can to every Creature, from a Principle of *Love* and *Conformity* to God. Then the

the Kingdom of God is come, and his Will is done in that Soul, as it is done in Heaven. Then Heaven itſelf is in the Soul, and the Life, and Converſation of the Soul is in Heaven. From ſuch a Man the Curſe of this World is removed; he walks upon conſecrated Ground, and every thing he meets, every thing that happens to him, helps forward his *Union*, and *Communion* with God. For it is the *State* of our *Will*, that makes the *State* of our *Life*; when we receive every thing *from* God, and do every thing *for* God, every thing does us the *ſame Good*, and helps us to the ſame Degree of Happineſs. *Sickneſs* and *Health*, *Proſperity* and *Adverſity*, bleſs and purify ſuch a Soul in the *ſame Degree*; as it turns every thing *towards* God, ſo every Thing becomes *divine* to it. For he that *ſeeks* God in every thing, is ſure to *find* God in every thing. When we thus live wholly unto God, God is wholly ours, and we are then happy in all the Happineſs of God; for by uniting with him in *Heart*, and *Will*, and *Spirit*, we are united to all that he is, and has in himſelf. This is the Purity and Perfection of Life, that we pray for in the Lord's Prayer, that *God's Kingdom may come*, and *his Will be done* in us, as it is in Heaven. And this we may be ſure is not only *neceſſary*, but *attainable* by us, or our Saviour would not have made it a Part of our daily Prayer. It may now then juſtly be aſked, have we yet obtain'd that, which we have been ſo long,

long, and ſo univerſally praying for? Can we look upon the Church of this Nation, as drawing *near*, or even *tending* to this State of Perfection? Can we be carried to any one *Pariſh*, either in *Town* or *Country*, where it can with Truth be ſaid of any *one Paſtor* and his *Flock*, that there the Kingdom of God is *coming*, and his Will *begins* to be done on Earth, as it is done in Heaven? Can we therefore find any *one Pariſh*, where the *Paſtor* has not *great Reaſon* to reject the Doctor's Diſcourſe, and to pray both for himſelf and his Flock, that they may enter *much farther* into the Spirit and Practiſe of Chriſtianity, than they have yet enter'd, that the Goſpel may have *much greater* Power over them, than it hath yet had, and that they all may, with a moſt awakening Conviction, *ſee* and *underſtand* what it is, that has made ſo *divine* and *powerful* a Religion, ſo without its *proper Effect* upon them? For if the Caſe be thus, if we ſtand at this amazing Diſtance from that State of Perfection to which Chriſt has called us, tho' we have his infallible Promiſe to be with us to the End of the World, to aſſiſt us with *ſuch Power* and *Strength* from above, as to obtain, and do every thing that we pray for, through a *right Faith* in him, and Conformity to his Laws and Example; if the Caſe be thus, does not *Heaven* and *Earth* ſeem to call upon *every Miniſter* of the Goſpel, to take *ſome Share* to himſelf of this *miſerable State* of Things, and to endeavour to convince both

both *himself* and his *Flock*, that they have not yet been Christians in *true earnest*, that they have professed Christ with the Tempers of *Jews* and *Heathens*, that they have not yet entered into the *narrow Way* that leads to Life; that they have not yet enough *renounced* the World; not enough *denied* themselves; not enough *emptied* their Hearts of Passions hurtful to Piety; not enough *offer'd* and *devoted* themselves to God; not enough made the Spirit of Religion the Spirit of *their Lives*; not enough sought for Strength and Deliverance from Sin, by a *firm* and *living Faith* in Jesus Christ, who is made *Righteousness* and *Sanctification* to every Sinner that turns to God thro' Faith in him; not enough pray'd, and desired that they might be *born again* of God by the awakening and quickening the *incorruptible* Seed of Divine Life in their Souls, so that Christ may be truly said to be *form'd* in them; not enough pray'd, and desired to be *every-where*, and on *all Occasions*, under the perpetual Influence and Guidance of the Holy Spirit, that they may think, and say, and do every thing by his Holy Inspiration; not enough look'd to that *first and great* Commandment, of loving God with our whole Heart and whole Strength; not enough endeavour'd to keep the *next*, which is like unto it, that of loving our Neighbour, *as we love* ourselves; not enough renounced such Fashions, Customs, and Conformities, to the World, as greatly corrupt the Heart, and grieve

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and ſeparate the Holy Spirit from it. Now which way ſoever we conſider the lamentable State of Religion amongſt us, whether they be Evils *within* or *without* the Church, no Evil can be *removed*, nor any *Remedy* be procured by us of the *Clergy*, but in this *one Way*, That every *Individual* of the *Order*, from the higheſt to the loweſt, begin in right Earneſt with himſelf, open the Book of his *own Heart* and Life, and conſider ſeriouſly in the Preſence of God, whether, according to *his Degree* in the Eccleſiaſtical Function, the World has had its *due* Share of *Salt* and *Light* from him; whether all that is in the World, the *Luſt of the Fleſh*, the *Luſt of the Eyes*, and the *Pride of Life*, have been ſo *openly*, ſo *conſtantly* diſcouraged and renounced by him, that the *whole Form* of his Life has been one loud, continual Call to all Orders of Chriſtians, to ſet their Affections on Things above, to mind only the one Thing needful; to have nothing at Heart, but to be in Chriſt new Creatures, ſeeking, intending, deſiring nothing through the Pilgrimage of this Life, but to *live unſpotted from the World*, and to obtain every Height of Holineſs, and heavenly Affection, which becomes thoſe who are to be called Sons and Heirs of God with Chriſt Jeſus. If Religion was at this Time in a moſt flouriſhing State amongſt us, abounding with ſuch Congregations as made up the primitive Church, it would be *great Injuſtice* to ſuppoſe that the Clergy had not,

not, under God, been the *chief Inſtruments* of building it up to ſuch a State of Perfection, ſince they are conſider'd by our Saviour himſelf, as the *Salt* and *Light* of the World, which are to preſerve it both from Darkneſs and Corruption. Seeing then that an *univerſal Corruption* of Manners is on all Hands confeſs'd to have overſpread this Chriſtian Nation, and the *true Spirit* of Religion hardly *any-where* to be ſeen, nothing can be more *reaſonable* in itſelf, more ſuitable to the *preſent State* of Things, than for every *Clergyman*, where-ever his *Lot* is fallen, to ſuſpect himſelf to have, in *ſome Degree* or other, contributed to this common Calamity, and to be *more* or *leſs* chargeable with the Guilt of it, and to try to diſcover his *own State*, by ſuch like Queſtions as theſe, laid *home* to his Conſcience. If Chriſtianity has not done that to my Flock which is the *only End* and Intent of it, is there nothing of this Failure *chargeable* upon my Conduct over it? Can my righteous Judge lay nothing grievous to my Charge on that Account? Can my own Heart bear me Witneſs that I did not run in my *own Will*, was not driven by *human Paſſions*, but ſtaid and waited till the *Holy Spirit* called me to this Office? Have I not undertaken the *Care* of other Souls, before I had ever any *true* and *real* Care of my own? Have I not preſumed to *convert* and *ſtrengthen* others, before I was converted myſelf? To preach by *hearſay* of the Grace, and Mercy,

Mercy, and Salvation, of the Gospel, whilst I myself was an *obedient Slave* to Sin? Have I not taken upon me to *explain* and *lay open* the Mysteries of God's Love in Christ Jesus, before they had had their *proper Entrance* into my own Soul? Has my own *Repentance*, *Compunction*, deep *Sensibility* of the Burden of Sin, and *want* of a Saviour, taught me how to make the Terrors of the Lord known in the Deep of every Man's Heart, and to awaken and pierce the Consciences of Sinners? Has my own *true and living Faith* in Christ my Saviour, my own Experience of the atoning, cleansing, sanctifying Power of his precious Blood, enabled me with great Boldness to tell all Sinners, that to the *Faith which worketh by Love*, Christ always and infallibly saith, what he said in the Gospel, *Thy Sins are forgiven: thy Faith hath saved thee; go in Peace?*

Can my own Heart, and God, who is greater than our Hearts, bear me Witness that in my sacred Office I have not sought *myself*, or my *own Things*, but the Things of Jesus Christ? If I have changed one *Flock* or *Station* for another, or added one *Cure* to another, have I done it in *Singleness of Heart*, *as unto the Lord*, and not for *myself?* Has all that I have *sought* or *done* of this Kind, been *only* from this *Motive*, and in this *View*, that I might be more truly *faithful* to him that hath called me, and be more and more *spent* and *sacrificed* for the Salvation of Souls? Have I neglected no Means

of fitting and preparing myſelf for the Illuminations of God's Holy Spirit, which alone can enable me in any Meaſure to ſpeak to, and work upon, the Hearts and Conſciences of Men? Have I earneſtly longed, and laboured after every Kind and Degree of inward and outward Holineſs, and Purity of *Body*, *Soul*, and *Spirit*, that my *ſtanding* at the *Altar* may be acceptable to God, and my Prayers and Interceſſions for my Flock *avail* much before him? Has my own *Self-denial*, *Renunciation* of the World, and *Love* of the Croſs of Chriſt, enabled me to preach up thoſe Duties in their *full Extent*? Has my own ſtrictly *pious Uſe* of the Things of this World, my own Readineſs to relieve and aſſiſt every Creature to the utmoſt Extent of my Ability, fitted me to call others to theſe Things with Power and Authority? Have all Ages and Conditions of People under my Care had their proper Inſtruction and Warning from me, ſo that I have ſpared no Folly, Vanity, Indulgence, or Conformity to the World, that hurts Mens Souls, and hinders their Progreſs in Piety? Have I done all that by my Prayers and Preaching, Life and Example, which Chriſt expects from thoſe whom he has enjoin'd to feed his Sheep? Can my Flock by looking at me ſee what Virtues they want? Can they by following me, be led to every Kind and Degree of Chriſtian Perfection? Laſtly, has the Will of God and the Spirit of the Goſpel been the Beginning and End, the Reaſon and Motive, the

Rule

Rule and Meaſure, of my liking or diſliking, doing or not doing, every thing among thoſe People with whom I have lived as their Miniſter? Theſe are a few of ſuch Queſtions as the preſent State of Religion in this *Iſland* calls upon every Miniſter of the Goſpel to ſift and try himſelf by. For as the *Order* of the Clergy is inſtituted for no other End, but for the *preſerving* of Religion and true Piety in the World; ſo when any Age is more than ordinarily ſunk in Vice and Impiety, the *whole Order* of the Clergy, and *every Member* of it, have great reaſon not only to be deeply *afflicted*, but greatly *affrighted* at it, and to ſuſpect and fear their *own Conduct*, ſince that which is *their particular* Work, has had ſo *little* Succeſs. They have great reaſon to apprehend, that it is ſome Degeneracy of Spirit, ſome common Miſbehaviour, ſome general Negligence, ſome want of Example, ſome Failure in Doctrine, ſome Defect in Zeal and Care of their particular Flocks, that *too much* contributes to *ſo general* a Corruption of Manners. This does not ſuppoſe, that it is in the Power of our Order to regulate the Manners of People as we pleaſe; it only ſuppoſes, that of all human Means it has the *greateſt Effect*; and that when any Nation or People are either very *good* or very *bad*, the Behaviour of the Clergy may *reaſonably* be reckon'd to have *greatly* contributed to it. Let us all therefore of the Clergy, who have any *right Senſe* of the Nature of our Order,

any *true Love* for our Brethren of it, awaken and ſtir up one another to a faithful Diligence in our Callings, not ſuch as may ſecure us from public Scandal, and the Laws of the Land, but ſuch a faithful Diligence as the Nature of our Office, the Spirit of the Goſpel, and the preſent Decay of Religion, calls for. Let us beſeech and intreat one another deeply to conſider the great Need this poor Nation hath of a *zealous*, *pious*, *exemplary*, *diſintereſted* and *laborious* Clergy; to conſider the *dreadful Judgments* of God, that may juſtly be expected to fall firſt upon *our own Heads*, if this *true*, *only* Relief and Remedy is not procured by *all* of us, according to the *utmoſt* of our Ability. It is now no time for *Eaſe*, *Indulgence*, or worldly *Repoſe*; all is to be renounced, all is to be ſacrificed; and we muſt in the *Spirit of Martyrdom* awaken the World into a *Faith* and *Love* of the Goſpel. Now is the Time that we muſt *give up* all our worldly Regards, *forſake all that we have*; *that we muſt hate Father and Mother, Wife and Children, and Brothers and Siſters, yea, and our own Lives alſo*, or we cannot be faithful Miniſters of Jeſus Chriſt. The ſame Spirit which firſt planted the Goſpel, is now required to *recover* and *reſtore* it amongſt us. We muſt break off our Chains of *worldly Prudence*, and come forth in the *Spirit* and *Power* of the Goſpel; ſo live, and ſpeak, and act, whether in the Pulpit or out of it, that all who ſee and hear us may be forced

forced to confeſs that God is in us of a Truth, and that his Holy Spirit hath ſent us. A *Miniſtry* that hath not *this Power*, that have not *full Proof*, both to themſelves and others, that the Holy Spirit is thus *with them*, opening the Kingdom of God in their own Souls, and enabling them to preach it to others with Spirit and Power, are to anſwer to God for their Want of it.

To aſk whether the Aſſiſtance of the Holy Spirit is to be *ordinary* or *extraordinary*, is as needleſs and groundleſs a Diſtinction, as to aſk whether a *Miniſter* of the Goſpel ought to be an *ordinary* or *extraordinary* good Man. The Operation of the Holy Spirit in us ſince the *Fall*, is a *ſupernatural* Power, and therefore in a juſt Senſe *always* extraordinary, becauſe enabling us to be and do that, which the ordinary Power of fallen Nature is inſufficient for; but it is more or leſs reſtored to us, as we are more or leſs fitted to receive it. And all that *Aſſiſtance* or *Renovation* of the Holy Spirit which an Apoſtle might expect, for the raiſing his own perſonal Holineſs to its *greateſt Height*, or for enabling him with *Spirit* and *Power* to move, affect, and convert the Hearts of Men to the Faith of the Goſpel, may be *juſtly expected* now by ſuch Miniſters of the Goſpel, as do all that which an Apoſtle did to obtain and receive it. Our Religion is *founded* on this Doctrine,—that we are to be *born again* of the Holy Spirit,—that it is to be the *Breath* and

Life of our new-born, inward Man,—that there is no *Sanctification* of the Heart, no *Illumination* of the Mind, no *Knowlege* of Divine Myſteries, no *Love* of Holy Things, *poſſible* to be had, but in and by the *Motion* and *Life* of this Holy Spirit *renew'd* or *born again* in us;—that its *Life*, *Motion*, and *Power*, in us, increaſeth according to our Faith, Prayers, and Deſires of it.

Is it not now a *flat Denial* of all this to ſay, as is ſaid by ſome, that the *Eſtabliſhment* of the Goſpel in the World, together with the Aſſiſtances of *human Learning* and *Languages*, has been the *Occaſion* why the Aſſiſtance of the Holy Ghoſt is *abated*, and become only ſuch as may be called *ordinary?* For if we conſult either Scripture or Experience, muſt it not be ſaid, that *worldly Peace* and *Proſperity* wants *as much* to be ſanctified by the Holy Spirit, as *Perſecution* and *Diſtreſs?* That *human Learning* and *Knowlege* need as *high Degrees* of Divine Grace and Help, as *human Ignorance?* Is not the Blindneſs, the Infatuation and Corruption of *Men of Letters*, as notorious as that of *unlearned Men?* Does an *Editor* of *Terence*, *Horace*, or *Virgil*, receive ſuch Illumination from *Plays* and *Poetry?* Do *Cardinals* and *Pluraliſts* receive ſo much *Unction* and *Aſſiſtance* from *human Eſtabliſhments*, as to need *leſs* to be led and govern'd by the Holy Spirit of God? Or will we ſay, that a *critical Study* of divided Languages, and a Religion eſtabliſh'd in worldly

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Eaſe and *Peace*, are not only in themſelves free from *Danger* and *Corruption*, but have ſo much of the *Nature of the Holy Spirit* of God in them, that they can be to us in *his Stead*, and make his ſanctifying Operations upon us needleſs in a *leſs Degree ?*

On the Part of God, our *Redemption* in Jeſus Chriſt, and our *Sanctification* by the Holy Ghoſt, ſtand always in the *ſame Degree of Nearneſs and Fulneſs* to all of us; there is hardly a Chapter in the New Teſtament that can be underſtood, or its Doctrines obſerved, but upon the Suppoſition of this great Truth. If Chriſt is leſs *form'd* in us than he was in the firſt Saints of the Church, if we come not to the *perfect Man, to the Meaſure of the Stature of the Fulneſs of Chriſt*, it is not becauſe Chriſt is now become only our Redeemer in an *ordinary Way or Degree*, but it is becauſe we have not *ſo turn'd to* him, not ſo turn'd *from* ourſelves, not ſo counted all Things but *Dung*, that we might win Chriſt, and be found in him, as the firſt Saints did. If the Holy Spirit does not now in *ſuch a Degree* renew, quicken, move, and ſanctify our Hearts, and fill us with *ſuch Degrees* of Divine Light and Love, as was done in the firſt Age of the Church, it is not becauſe this ſanctifying Spirit has committed *ſome Part* of his Work to *human Learning*, and ſo is become only our Sanctifier in a leſſer and *ordinary Degree*, but it is becauſe we ourſelves have *forſaken this Fountain of living*

Waters, and hew'd out broken Ciſterns for ourſelves; it is becauſe we have *grieved* this holy Spirit, *reſiſted* his Motions, *quench'd* his holy Fire, and under an *outward Profeſſion* of Chriſt have kept up that *Old Man, with his Deeds*, which cannot be the Temple and Habitation of the Holy Spirit.

If therefore we have any true Senſe of the Nature and Weight of our Eccleſiaſtical Calling, any Deſire to do the *full Work* of the Miniſtry, to ſatisfy the Wants and Neceſſities of our Flocks; if we have any Fear of being condemn'd as *uſeleſs inſignificant* Labourers in Chriſt's Vineyard, it is high time to awake from this Dream of an *ordinary* and *extraordinary* Sanctification of the Holy Spirit; it ſerves only to keep us *unſanctified*, ſhut up in *Death*, in the *dead Workings* of our own corrupted Nature, to keep us *learnedly* content with our State, as if we were *rich*, and *increaſed in Goods*, and *had Need of nothing**, and hinders us from knowing that we are *wretched and miſerable, and poor, and blind, and naked*.

Several of the Clergy, whoſe Lot is fallen in this corrupt Age, may be ſuppoſed to have taken upon them the ſacred Office, and to have lived in it, not enough according to the Nature and Spirit of it, merely through the *Degeneracy* of the Times, and from a Conſideration that they are well enough, according to the *Meaſure* of Religion that now paſſes in the World.

* Rev. iii. 17.

World. And perhaps there are few, if any, of the Order, however eminent for good Works, whoſe Virtues have not received *ſome Abatement* from the ſame Cauſe. This therefore may be added as another Reaſon why all the Clergy of this Land ſhould ſearch into their Lives and Conduct with the utmoſt Severity, and bring every thing to the Teſt of the Letter and Spirit of the Goſpel.

The Chriſtian Religion has not had its proper Effect, nor obtain'd its intended End, till it has ſo ſet up the Kingdom of God amongſt us, that *his Will is done on Earth, as it is done in Heaven.* This is the Perfection that every Chriſtian, when advancing forward in the ſeveral Degrees of Holineſs and Purification, is to *tend* to, and *aſpire* after. And if they who are to be taught, are to be thus ſeparated from an earthly Nature, thus emptied of all worldly Paſſions, thus dead to the Workings of Self-will, and Self-love, that the Spirit of God may be all in all in them, what Manner of Men ought they to be, who are to *teach*, *promote*, *advance*, and *lead* the Way to this Purity and Perfection? What a Diſtance ought he to be from every *Appearance* of Pride, that is to draw others to love and practiſe the profound Humility of the Bleſſed Jeſus? How ought he to deny his Appetites, to humble his Body, and be ſteady in all Kinds of Self-Denial, who would convince his Flock that *they who ſow to the Fleſh, ſhall of the Fleſh reap* Deſtruction? How

How heavenly-minded, how devoted to God, how attentive to the one Thing needful, how unſpotted from the World ought he to be, who is to perſuade others that they cannot poſſibly *ſerve God and Mammon?* How empty ought he to be of all *ſelfiſh* Cunning, all *worldly* Policy, all Arts and Methods of *Ambition*; who is to fix it deep in the Hearts of his Hearers, that *unleſs they become as little Children, they cannot ſee, nor enter into the Kingdom of God?* What open Hands, and open Heart ought he to have, what an Extent of Charity ought to be viſible in him, who is to bring his Flock to this Faith, that *it is more bleſſed to give than to receive?* How remarkably, undeniably plain, open, ſincere, undeſigning, and faithful, ſhould he be, who is to recommend, plant, and eſtabliſh Sincerity, Plainneſs, Simplicity, Truth, and Innocence, amongſt his Flock? There is ſuch a neceſſary Fitneſs in theſe Things, that the Force and Power of Religion muſt be much prevented, when its precepts are recommended to the World by ſuch as excuſe themſelves from the plain and open Practice of them?

The Office of the Miniſtry is of the higheſt Nature; it is a Truſt which no Language can ſufficiently expreſs; and the unfaithful Diſcharge of it is, of all Conditions in Life, the moſt dreadful. To be charged with the *Death* and *Blood* of Souls, by that God who laid down his Life to redeem them, is a Condemnation that will carry more of Guilt and Puniſhment

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in it than any other. Would you know the Office of a Chriſtian Paſtor, you muſt look at the Office of Chriſt; would you know what Manner of Spirit he ought to be of, you muſt look at the Spirit of Chriſt. For the Work of the Miniſtry is only the Work of Chriſt committed to other Hands, who are to ſupply his Abſence, to be here in his Stead, to be doing the ſame Things, and with the ſame Spirit that he did, till the End of the World.

Nothing is ſo highly *honourable* as to bear a Part in the Prieſthood of Chriſt, and be employ'd in the Work of the Miniſtry; but then it ſhould be *well conſider'd*, that it is only honourable in the *ſame Senſe* as it may be ſaid that nothing is more honourable than to ſuffer as a *Martyr*. It is an Honour that is as different from all worldly Figure and Diſtinction, as the Glory of Chriſt upon the Croſs is different from the Triumph of an earthly Prince. When therefore we think of the *Honour* and *Dignity* of the Paſtoral Function, we ſhould be careful to remember, that it is only the Honour of *dying* a Martyr, an Honour of *humbling*, *abaſing*, and *ſacrificing* ourſelves with Chriſt, and continuing the Exerciſe of his ſuffering Prieſthood for the Salvation of the World. The holy Function is often conſider'd only as an *authoritative Commiſſion* to miniſter in holy Things; but it is much more than this; it is a Call and Command to act with the Spirit of Chriſt, to repreſent his Purity, to continue

tinue his Holineſs, to bear a Part of his Sacrifice, and devote themſelves for the Good of others, as he did. A Prieſt that has *only* his Ordination to diſtinguiſh him, wants as much to make him a true Prieſt, as *Judas* wanted to make him a true Apoſtle. For tho' Holineſs gives no Man a *Commiſſion* to exerciſe the Paſtoral Office, yet all who are called to it, are as much ordained and appointed to a *peculiar Holineſs* of Life, as to the *Adminiſtration* of the Sacraments; and when they ceaſe to be as *Light* and *Salt* to the reſt of the World, they ſin againſt the Paſtoral Office in as *high a degree* as they that enter upon it without any Authority.

For the ſacred Office is God's *Appointment*, to continue through all Ages of the World, the Spirit and Power of Chriſt, for reconciling Men to God, in the ſame *Manner*, and by the *ſame Means* of Holineſs, Sacrifice, and Devotion, which Chriſt exerciſed when he was upon Earth. We need no other Proof of this, than this one Saying of our Bleſſed Lord: *As my Father hath ſent me, ſo ſend I you.* That is, for all the Ends for which I am come into the World, for all the ſame Ends I ſend you into it, to be there in my ſtead, to ſupply my Abſence, to carry on the Work that I have begun, to exerciſe my Power, to act with my Spirit, to continue the Exerciſe of my Love, and Labour, and Suffering, for the Salvation of Mankind. To be ſent by our Bleſſed Lord for the ſame Ends as he was ſent into the World, is ſuch an Appointment of us to

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all Kinds and Degrees of Holineſs, as can never be rightly diſcharged, but by our giving and devoting ourſelves wholly and abſolutely unto God.

Imagine that you had lived with our Bleſſed Lord when he was upon Earth, that you had learn'd the Dignity and Divinity of his Perſon, that you had ſeen the Love which he bore to Mankind, that you had entered into the glorious Deſigns of his Kingdom; which was, to convert the Inhabitants of the Earth, poor Creatures of Fleſh and Blood, into Sons of God, and Heirs of eternal Glory.

Imagine that you had ſeen him after his Reſurrection, when he had redeem'd the World, conquer'd Sin, Death, and Hell, and was about to take Poſſeſſion of his Throne; imagine that then, in that State, you had ſeen him commiſſion ſome of his Followers to be *Prieſts* and *Interceſſors* with God on Earth, as he had been, to *feed*, and *nouriſh*, and *watch* over his Flock, as he had done, to go before them in *ſuch exemplary* Holineſs, ſuch Love of God, ſuch Compaſſion for Sinners, ſuch Contempt of the World, ſuch Poverty of Spirit, ſuch Obedience and Reſignation, as they had him for an Enſample; had you been preſent at all this, how would you then have *heard* and *felt* theſe Words: *As my father hath ſent me, ſo ſend I you?*

What Sentiments of Piety, what Magnificence of Spirit, what exalted Holineſs, would you

you have expected of those, who were called to succeed so great a Master in so great a Work? Could you think they could be fit for this Office, or were enough like him that had called them to it, unless they had *renounced* and *sacrificed* every thing for the Sake of it? Could you think that any Care but that of the Church of God was proper for them; Would you not own that the Conversion of Sinners to God, ought to have been their *one only* Labour and Pains? that they were to seek for no other Happiness in this World, than such as their Lord and Master had done, but consider themselves as called from the common Affairs, Ease and Pleasures of Life, to be in Christ's Stead towards the rest of Mankind, to conduct them safely to eternal Happiness? Now when we consider the Apostles in this Light, as being the first that were entrusted with the *Care of Souls*, and from Christ himself, we can see no *Degree* of Zeal, no Height of Piety, no Compassion for Sinners, no Concern for the Honour of God, no Contempt of Sufferings, no Disregard of worldly Interest, no Watchings or Mortifications, no Fervours of Devotion, to which we of the Clergy are not equally obliged. For the Salvation of Mankind is still the same glorious, great and necessary Work that it was in their Days, is still to be carried on by the same Means, and is now in the Hands of the Clergy as it was then in theirs. If it was

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their Happineſs and Glory to be faithful to him that called them, to forget the little Intereſts of Fleſh and Blood, and have nothing at Heart, but the Advancement of God's Kingdom, we ſhall fail both of Happineſs and Glory, if we ſeek it any other way. If an Apoſtle conſidering the Weight of reconciling Souls unto God, is forced to cry out, *Who is ſufficient for theſe things?* ſhall we think any Care but that which is the greateſt, ſufficient to make us ſtand uncondemned before God? It is a fatal Deception to imagine, that the Life of a Miniſter of God is ever to be a Life of Eaſe or worldly Repoſe. For tho' the temporal Sword be not always drawn againſt them, nor they forced to flee from one City to another, yet the World, the Fleſh, and the Devil, have perhaps never ſo much Difficulty to be reſiſted, as in temporal Proſperity, nor have the Miniſters of Chriſt ever more Occaſion to put on all their Armour, than when the World is given up to Eaſe, and Peace, and Plenty. Swarms of Vice ſteal upon us in theſe Seaſons, the Spirit and Life of Religion is in danger of being loſt, and the Salvation of Souls is made more difficult, than in the moſt perilous Times. And how is ſuch a State of Temptation to be reſiſted, ſuch a Torrent of Vice to be oppoſed, but by the Clergy's ſhewing themſelves *viſible* and *notorious* Examples of all the contrary Virtues. When Mankind are wallowing in Debauchery, wantoning in Pleaſures, and given up to Vanity

Vanity and Luxury in all Shapes, it is then the Duty of the faithful Minister, by his being crucified to the World, to proclaim himself the Messenger of a crucified Saviour, and to make his own self-denying, mortified, and heavenly Life, a *plain*, *open*, and *constant* Reproof of all vain Indulgences. For to yield to, or fall in with the Softness, Vanity, Luxury, Indulgence, or Avarice of the World, is the same Infidelity and Breach of Trust in the sacred Office, as to depart from the true Faith, and fall in with some abominable Heresy.

I believe I need not now help the Reader to observe, that the Doctor's Undertaking is further liable to these great Objections against it; *First*, That it calls us from the *Sin* and *Danger* of being *Righteous over-much*, when we are always to own, that we are not yet *Righteous enough*. *Secondly*, That it proposes to *stir* us up against *this Sin and Danger*, at a time, when this Nation is in Danger of the *severest Judgments* of God upon it, for a *general Irreligion* and Profaneness. *Thirdly*, That it tends to lead the *Clergy* from a *just Sense* of what the Nature of their Office, the Nature of Religion, and the present State of this Nation, requires of them. That it tends to raise an *ill Spirit* in them, not only to be *content* with an ordinary common Degree of Piety in themselves, and their Flocks, but with a *watchful* and *jealous* Eye to guard against all the *Beginnings* of an uncommon, or more than ordinary

nary Sanctity of Life, either in themſelves or others.

Thus, ſays he, "To what a Height of Fa-
" natic Madneſs in Doctrine, as well as Prac-
" tice, are ſome advanced, who ſet out at firſt
" with an Appearance of *more than ordinary*
" *Sanctity in Practice only* * *?*" Is not this calling upon the *Clergy* to beware, how they admit theſe *Beginnings* of a more than ordinary Sanctity of Life, either in themſelves, or thoſe committed to their Care? Is it not plainly telling them, that they muſt ſtick *cloſely* and *ſteadily* to ſuch Sanctity of Practice, as may be called ordinary, or elſe they will be in Fanatic Madneſs? Here is no Force put upon his Words, *a more than ordinary Sanctity in Practice only*, is mark'd out as the genuine natural Cauſe of *Fanatic Madneſs*; and therefore the *Cauſe* is equally condemn'd with the *Effect*. Had he meant that his Reader ſhould not have the *ſame Diſlike* of the one, as of the other, or had he been afraid of his doing ſo, would he not have put in a Word in Favour of a *more than ordinary* Sanctity of Life? would he not have ſaid, that he did not intend to *blame* that, or at leaſt not *ſo much* as the other? But not a Word of this, a more than ordinary Sanctity in *Practice only*, and Fanatic *Madneſs*, are conſider'd as *Cauſe* and *Effect*, and left in the ſame State of Condemnation, to be equally guarded againſt, and avoided by the Reader.

* Page 39.

So that in a Nation over-run with all Manner of Corruption both of Principle and Practice, where the *ordinary State* of Religion has hardly the Form of Godlineſs, People are in *this State* of Things to content themſelves with *ſuch a Sanctity of Life*, as may be deemed to be *ordinary*.

And here I can't help addreſſing myſelf with great Affection to all my younger Brethren of the Clergy. According to the Courſe of Nature, you are likely to have the Care of the Church wholly upon your Hands in a ſhort time; and therefore it is chiefly from you that the Reſtoration of true Piety is to be expected in this Nation. I beſeech you, therefore, for your own Sakes, for the Goſpel's Sake, for the Sake of Mankind, to devote yourſelves *wholly* to the Love and Service of God. As you are yet but Beginners in this great Office, you have it in your Power to make your Lives the greateſt Happineſs, both to yourſelves, and the whole Nation. You are enter'd into *Holy Orders* in degenerate Times, where *Trade* and *Traffic* have ſeized upon all holy Things; and it will be eaſy for you, without Fear, to ſwim along with the corrupt Stream, and to look upon him as an Enemy, or *Enthuſiaſt*, that would ſave you from being loſt in it. But think, my dear Brethren, think in time, *what Remorſe* you are treaſuring up for yourſelves, if you live to *look back* upon a looſe, negligent, corrupt, diſorderly, worldly, unedifying Life,

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ſpent amongſt thoſe whoſe Blood will be required at your Hands. Think, on the other Hand, how bleſſedly your Employment will end, if by your *Voices*, your *Lives*, and *Labours*, you put a Stop to the Overflowings of Iniquity, reſtore the Spirit of the *Primitive Clergy*, and make all your Flock bleſs and praiſe God, for having ſent you amongſt them. Lay this down as an infallible Principle, that an *intire*, *abſolute Renunciation* of all worldly Intereſt, is the only *poſſible Foundation* of that exalted Virtue which your Station requires. Without this, all Attempts after an exemplary Piety are in vain. If you want any thing from the World by way of *Figure* and *Exaltation*, you ſhut the Power of your Redeemer out of your own Souls; and inſtead of converting, you corrupt the Hearts of thoſe that are about you. Deteſt therefore, with the *utmoſt Abhorrence*, all Deſires of making your Fortunes, either by *Preferments* or *rich Marriages*, and let it be your only Ambition to ſtand at the *Top* of every Virtue, as *viſible Guides* and *Patterns* to all that aſpire after the Perfection of Holineſs. Conſider yourſelves merely as the *Meſſengers* of God, that are ſolely ſent into the World on *his Errand*, and think it Happineſs enough, that you are called to the *ſame Buſineſs*, for which the Son of God was born into the World. I don't call you from a *ſober Uſe* of human Learning, but I would fain perſuade you to think nothing worthy of your

Notice in *Books* and *Study*, but that which *directly* applies to the *Amendment* of the Heart, which makes you more *holy*, more *divine*, more *heavenly*, than you would be without it. You want nothing, but to have the *Corruption* of your natural Birth *removed*, to have the Nature, Life and Spirit of Jesus Christ *derived into* you; as this is *all* that you *want*, so let this be *all* that you *seek* from *Books*, *Study*, or *Men*. This is the *only*, *certain* Way to become *eminent Divines*, instructed to the Kingdom of Heaven. And above all, let me tell you, that the *Book* of all Books is your *own Heart*, in which are written and engraven the deepest Lessons of Divine Instruction; learn, therefore, to be deeply attentive to the Presence of God in your Hearts, who is always *speaking*, always *instructing*, always *illuminating* that Heart that is attentive to him. Here you will meet the Divine Light in its *proper Place*, in that *Depth* of your Souls, where the *Birth* of the Son of God, and the *Proceeding* of the Holy Ghost, are always ready to spring up in you: And be assured of this, that so much as you have of *inward Attention* to God in your Hearts, of inward *Love* and *Adherence* to his holy *Light* and *Spirit* within you, so much as you have of real, unaffected *Humility* and *Meekness*, so much as you are dead to your *own Will* and *Self-love*, so much as you have of *Purity of Heart*, so much, and *no more*, nor *any further*, do you see and know the Truths of God. These Virtues are the only

Eyes,

Eyes, and *Ears*, and *Senſes*, and *Heart*, by which you will know and underſtand every thing in Scripture, in that *Manner*, and in that Degree, in which God would have it underſtood, both for your own Good, and the Good of other People. It was owing to this *Purity of Heart*, and *Attendance* upon God, that an *ancient Widow*, named *Anna**, knew him to be the *true Meſſiah*, whom the *Rulers*, *Chief Prieſts*, and *Doctors* of the Law, condemn'd as an *Impoſtor*. Had they, inſtead of their Adherence to *critical Knowlege*, and *rabbinical Learning*, been devoted to God in ſuch Purity of Heart as ſhe was, they had known as much of the Kingdom of God as ſhe did. Place therefore all your Hope and Confidence, all your learned Help and Skill, in the ardent Love and Practice of *theſe Virtues*, and then, and then only, you will be able Miniſters, holy Prieſts, and Meſſengers of God; your cleanſed Hearts, like ſo many purified *Mirrors*, will be always penetrated, always illuminated, by the Rays of Divine Light, and you will no more need the *Critics*, to tell you what God ſpeaks to you in the Scriptures, than to tell you what God ſpeaks to you in your own Hearts. There are indeed in the Scriptures *Secrets* and *Myſteries*, only fully to be known in God's own Time, and not a *Minute* ſooner; but of all Men in the World, the critical Dealers in *Words* and *Particles*, know the *leaſt* of them,

 and

* Luke ii. 36.

and make the *vaineſt* Attempts to underſtand them. But Scripture, conſider'd as a Doctrine of *Life*, *Faith*, and *Salvation* in Jeſus Chriſt, is a *ſealed* or *unſealed*, an *open* or *ſhut up* Book to every Heart, in the ſame Proportion as it ſtands turn'd to the World, or turn'd to God. Nothing underſtands God, but the Spirit of God; nothing brings the Spirit of God into any Mind, but the renouncing all for it, the turning wholly to it, and the depending wholly upon it. *Human Learning* is by no means to be rejected from Religion; for it is of the *ſame good* Uſe and Service, and affords the *ſame Aſſiſtance* to Religion, that the *Alphabet*, *Writing*, and *Printing* does. But if it is raiſed from this *Kind* and *Degree* of Aſſiſtance, if it is conſider'd as a Key, or *the Key*, to the Myſteries of our Redemption in Jeſus Chriſt, inſtead of *opening* to us the Kingdom of God, it *locks* us up in our *own Darkneſs*. It is a Truth confeſſed on all Hands, that the Kingdom of *Grace* is the *Beginning* of the Kingdom of *Glory*, and that they differ only in *degree*. Is not this plainly confeſſing, that the Light of the Kingdom of Grace muſt be *one* and the *ſame* with that of the Kingdom of Glory? How elſe can one be the Beginning of the other? And muſt not *that*, which is to be our one only Light in Heaven in a *full Degree*, be now our *one only* Light of all heavenly Things in a lower Degree? Therefore all that we ſee and know of the Kingdom of God *now*, muſt be by that

ſame

ſame Light by which we ſhall ſee and know the Kingdom of God hereafter. God is an *all-ſpeaking*, *all-working*, *all-illuminating* Eſſence, poſſeſſing the Depth, and bringing forth the Life of every Creature according to its Nature. Our Life is out of this Divine Eſſence, and is itſelf a creaturely Similitude of it; and when we turn from all Impediments, this Divine Eſſence becomes as *certainly* the true Light of our Minds *here*, as it will be *hereafter*. This is not *Enthuſiaſm*, but the Words of Truth and Soberneſs; and it is the running away from *this Enthuſiaſm*, that has made ſo many great Scholars as uſeleſs to the Church as *tinkling Cymbals*, and all *Chriſtendom* a mere *Babel* of learned Confuſion. I ſhall now only add one Word more: A compoſed Gravity of Life, a ſuitable Decency of outward Behaviour, is not the Thing that is demanded of you; your Piety muſt be ſolid, your Lives exemplary, the Perfection of your Virtues muſt ſhine before Men, or you will all of you in your *ſeveral Degrees*, ſtand chargeable with the ill State of Religion, that is about you.

I muſt now take Notice of an injurious Quotation or two that the Doctor has made from the *Treatiſe of Chriſtian Perfection*. The Doctor quotes me as affirming, *That not only the Wickedneſs and Vanity of this World, but even its* moſt lawful and allowed Concerns, *render Men unable to enter, and unworthy to be received into the true State of Chriſtianity*. And again,

that *the Wiſdom from above condemns all Labour as equally fruitleſs, but that which labours after everlaſting Life.* Then the Doctor affirms thus; *Here's an utter Condemnation of all Trades, and of all Profeſſions, of all Buſineſs, and ſecular Concerns whatever*.* Does the Doctor then believe that I bought *Pen, Ink,* and *Paper,* and wrote that Book, to ſhew that no Chriſtian ought to *make, buy* or *ſell* Pen, Ink, and Paper? And that I publiſh'd that Book to prove that it was my Opinion that it was utterly unlawful for a Chriſtian to be a *Printer,* a *Bookbinder,* or a *Bookſeller?* Does not the Doctor know, that the *Chriſtian Perfection* in the Two firſt Pages, to prevent all Miſtake, openly *declares* for the *Continuance* of Mankind in their ſeveral States and Conditions, openly *declares* againſt a *Cloyſter,* or *any ſingular State of Life,* openly aſſerts Chriſtian Perfection to conſiſt in the *holy and religious* Conduct of ourſelves in *every State* of Life† ? Does he not know that in the *Serious Call to a devout Life,* &c. which preſently followed the other Book, the very *Title* declares ſolely for a Piety *adapted to the State and Condition of all Orders of Men?* But there is ſomething ſtill more wonderful, more regardleſs of Right and Wrong in the Doctor's Charge againſt me; for in this very Paſſage quoted by him, ſecular Buſineſs is expreſly affirm'd to be *moſt lawful and allow'd Concerns.* And yet from this Paſſage affirming the Lawfulneſs

* Page 15. † Page 2.

fulneſs of worldly Buſineſs, and proceeding upon it as a certain Truth, the Doctor has extracted the Unlawfulneſs of all ſecular Concerns whatever. Again, Does not the Doctor know that he deſignedly mangled the Words he quoted, and left out that Part which ſhew'd the Reaſon of my ſo expreſſing myſelf? That I was there ſpeaking to that Parable of our Lord's, where all that were bidden to the Feaſt, refuſed to come. *The Firſt*, becauſe he had bought a *Piece of Ground*; the other, becauſe he muſt *try his Oxen*; the Third, becauſe he *had married a Wife*. Then the Maſter in Anger ſaid, *None of theſe Men ſhall taſte of my Supper*. Whence I thus obſerved, *This Parable teaches us, that not only the Vices and the Vanities of the World, but its moſt lawful and allow'd Concerns, render Men unable to enter, and unworthy to be received into the true State of Chriſtianity*. And does not every one ſee this to be the plain, neceſſary, and inoffenſive Senſe of the Parable? Had I not made Nonſenſe of it, if I had ſaid, that *lawful Buſineſs* could *not* become a *Hindrance* of Men's Salvation? For are there not here Three *lawful Concerns* become Three *Hindrances* of their coming to the Feaſt, and Three *Reaſons* of their being declared unworthy of it? Then I go on to ſhew, that it is not the Employment itſelf that is condem'd, but its being made a *Reaſon*, or *Excuſe*, as in the Parable, for not living wholly unto God, adding theſe Words, the *true Wiſdom from above condemns all Labour*

as

as equally fruitleſs, but that which labours after everlaſting Life. Let but Religion *determine the Point*, and *what can it ſignify, whether a Man forgets God in his Farm*, or a *Shop*, or at a *Gaming Table?* Now what is there here condemned, but the *forgetting God?* Or will any one ſay, that a *Shop*, and a *Farm*, are here condemned, becauſe God is to be *remembered* in them, or becauſe they are to be made Employments of Piety, that *labour after everlaſting Life?* The Doctor proceeds to charge me with *poſitively aſſerting, that all Chriſtians are, in all Ages, obliged to ſell all they have, and give it to the Poor.* I have been ſo far from aſſerting this, that I have with all my Might ſaid, and proved the direct contrary, that *no Chriſtians of any Age* are obliged to it. Speaking of the Command of our Saviour's to the young Man, *to ſell all, and give it to the Poor*, I have ſhewn by Variety of Arguments, and Texts of Scripture, that that Command calls no rich Man to *ſell* what he has; that it calls him only to do that with his Eſtate, which he is called to, by the whole Tenour of Scripture, as having Riches, that are not his own, of which he is only a Steward, and not a Proprietor, as being obliged to love his Neighbour as himſelf in the Uſe of them. That the Command of *ſelling all*, implies only ſuch *heavenly Affection*, ſuch *Diſregard of Riches, as is expreſs'd, by being dead to the World, having our Converſation in Heaven, being born again from above, and having overcome*

come the World. From the Beginning to the End of this Matter, I have utterly rejected *all selling*, and ſhewn, that it means only a perfect Charity, a *parting with the Self-Enjoyment of our Eſtates, to make them, as far as we are able, the common Support of* thoſe People whom we are to love, as we love ourſelves, and as Chriſt has loved us. The Doctor, therefore, in this Accuſation, muſt be allowed to have ſtuck cloſely to his Text; he has not been *Righteous over-much.* The Doctor makes now an Inference or two from this Doctrine of Charity. *According to this Divinity*, ſays he, *it is a Sin to be rich.* Here he is juſt as wrong as he could poſſibly be. For, according to the Divinity in the Book of *Chriſtian Perfection*, and the *Serious Call*, &c. the Bleſſedneſs, the Piety, the Happineſs ariſing from the Poſſeſſion of Riches, is demonſtrated from Chapter to Chapter, and viſibly painted in a great Variety of Characters. Thoſe two Books were publiſh'd chiefly to ſhew to rich Men their exceeding Happineſs. And I can conſiſtently ſay, that I ſhould reckon it a Happineſs to myſelf, to be one of the Number, ſupported only by this one Saying of our Lord's; that *it is more bleſſed to give, than to receive.* Another Inference the Doctor makes, is this; that according to this Divinity, *if a Man ſues you for your Houſe or Land, without the leaſt Pretence of Right, you are bound to recede from your Right, and let him have*

*have it, rather than defend it**. There had been as much *Truth*, and more *Wit*, if he had ſaid, when *Thieves have any Deſign of entering into your Houſe, you are obliged to have no Locks or Bolts upon your Doors.* For I have ſaid no more of the Unlawfulneſs of appealing to *Courts of Juſtice*, to ſecure us in the juſt Poſſeſſion of our Houſe and Land, than of the Unlawfulneſs of going to a *Smith* for Locks and Bolts, when Thieves want to have our Goods. I take it to be as lawful to live under *human Government*, and to enjoy the Benefit of it, as to live under the Light and Benefit of the *Sun*. And I look upon *Courts of Juſtice*, which are to protect People in the Enjoyment of their Property, to be the firſt and chief Benefit of Government. And if they were abſolutely unlawful, for the ſame Reaſon would all *Locks*, and *Doors*, and *Fences* be ſo too. On the other hand, I have ſaid, that the abſtaining from Contentions at Law, chuſing to *ſuffer*, and bear with *Variety of Injuries*, where we might *legally* defend ourſelves, and bring *Puniſhment* upon thoſe that injure us, is a *proper Part* of Chriſtian Self-denial, a juſt *Conformity* to the Meekneſs, and ſuffering Spirit of our Bleſſed Lord, and highly beneficial to our own ſpiritual Advancement, And muſt not every one, that owns the Goſpel, ſay the ſame? Has not our Saviour himſelf firſt ſaid ſo? But does it therefore follow, that a Man has no *Rights*, or none

* Page 15.

none that he may *own*; becauſe it may be often, and in *many Caſes*, a Matter of great Piety to ſuffer wrongfully with Patience? The ſhort of the Matter is this: All Things that are lawful, are not expedient, nor edifying. Of Contentions at Law, moſt of them are very apt to do us great Hurt, many of them are piouſly to be avoided, through Patience and Meek-ſuffering of Wrong; but ſome may be neceſſary, even as Parts of our Duty. Is there any thing more plain, or ſelf-evident, than this? The Doctor might have obſerved, that I ſpoke of *Law-Suits* only under the Article of *Self-denial*, and therefore was only to ſpeak of the Duty, Piety and Benefit, of forbearing from them; that there was great Neceſſity that this Doctrine of Meekneſs, and patient Suffering of ill Uſage, ſhould be *fully* ſet forth, both to *Clergy* and *Laity*; that I had no more Reaſon to tell People that *Courts of Juſtice* were in themſelves lawful, and ſuch as might *juſtly* be appealed to in ſome Caſes, than to tell them that it was lawful to live in this *Iſland*, and that they need not ſeek for a *Country* where there was no Laws nor Government to protect them. The Doctor has ſomething like an Excuſe for the *Weakneſs* and *Injuſtice* of all the foregoing Remarks and Cenſures; they are to be conſider'd only as *little Daſhes* of his Pen upon Books, which he ſays *are not conſiderable enough to be formally refuted**. Something like this

* Page 22.

this I remember was formerly ſaid by the Biſhip of *Bangor*, now Lord Biſhop of *Winchester*, concerning my Letters to him. But his Lordſhip had the Prudence and Equity not to make *inconſiderate* Remarks upon Books, that he thought not conſiderable enough to be formally refuted by him. Into whoſe Head could it enter to think of *formally confuting Thomas a Kempis*, *Taylor's Life of Chriſt*, or his *Holy Living and Dying?* Or what muſt we think of his Piety, who ſhould ſay, that he only forbore ſuch a Work, becauſe the Reaſonings in thoſe Books were too inconſiderable to be formally refuted? I deſire no Authority for what I have written, but the Goſpel, or I could ſoon ſhew that every thing in my Books that offends the Doctor, is again and again to be found, not only in theſe pious Authors, but in the Writings of the moſt eminent Saints through all Ages of the Church.

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MDCCLXVIII.

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I Have Nothing to ſay by way of Preface or Introduction. I only aſk this Favour of the Reader, that he would not paſs any Cenſure upon this Book, from only dipping into this or that particular Part of it, but give it one fair Peruſal in the Order it is written, and then I ſhall have neither Right nor Inclination to complain of any Judgment, he ſhall think fit to paſs upon it.

CHAP. I.

Of Creation in general. Of the Origin of the Soul Whence Will and Thought are in the Creature. Why the Will is free. The Origin of Evil solely from the Creature. This World not a first immediate Creation of God. How the World comes to be in its present State. The first Perfection of Man. All Things prove a Trinity in God. Man hath the triune Nature of God in Him. Arianism *and* Deism *confuted by Nature. That Life is uniform through all Creatures That there is but one kind of Death to be found in all Nature. The fallen Soul hath the Nature of Hell in it. Regeneration is a real Birth of a Divine Life in the Soul. That there is but one Salvation possible in Nature This Salvation only to be had from Jesus Christ. All the Deists Faith and Hope proved to be false.*

1. IT has been an Opinion commonly received, though without any Foundation in the Light of Nature, or Scripture, that God created this whole visible World and all Things in it

 out

out of Nothing; nay, that the ſouls of Men and the higheſt Orders of Beings were created in the ſame Manner. The Scripture is very deciſive againſt this Origin of the Souls of Men. For *Moſes* ſaith, God *breathed into Man (Spiraculum Vitarum) the Breath of Lives, and Man became a Living Soul.* Here the Notion of a Soul created *out of Nothing* is in the plaineſt, ſtrongeſt Manner rejected by the firſt Written Word of God; and no *Jew* or *Chriſtian* can have the leaſt Excuſe for falling into ſuch an Error: Here the higheſt and moſt Divine Original is not darkly, but openly, abſolutely, and in the ſtrongeſt Form of Expreſſion aſcribed to the Soul; it came forth as a Breath of Life, or Lives, out from the Mouth of God, and therefore did not come out of the Womb of *Nothing*, but is what it is, and has what it has in itſelf, from and out of the firſt and higheſt of all Beings.

For to ſay that God breathed forth into Man the Breath of Lives, by which He became a *Living Soul*, is directly ſaying, that *That* which was Life, Light, and Spirit in the living God, was breathed forth from Him to become the Life, Light, and Spirit of a Creature. The Soul therefore being declared to be an Effluence from God, a *Breath* of God, muſt have

have the *Nature* and *Likeneſs* of God in it, and is and can be nothing elſe, but ſomething or ſo much of the *Divine Nature*, become creaturely exiſting, or breathed forth from God, to ſtand before Him in the *Form* of a Creature.

When the Animals of this World were to be created, it was only ſaid, Let the Earth, the Air, the Water, bring forth Creatures after their kinds; but when Man was to be brought forth, it was ſaid, *Let us make Man in our own Image and Likeneſs.* Is not this directly ſaying, Let Man have his Beginning and Being out of us, that He may be ſo related to us in his Soul and Spirit, as the Animals of this World are related to the Elements from which they are produced. Let Him ſo come forth from us, be ſo breathed out of us, that our Tri-une divine Nature may be manifeſted in Him, that he may ſtand before us as a creaturely Image, Likeneſs, and Repreſentative of that which we are in ourſelves.

Now from this original Doctrine of the Creation of Man, known to all the firſt Inhabitants of the World, and publiſhed in the Front of the firſt Written Word of God; theſe great Truths have been more or leſs declared to all the Nations of the World. *Firſt*, That all Mankind are the *created Offspring* of the One

God. *Secondly*, That in all Men there is a Spirit or Breath of Lives, that did not begin to be *out of Nothing*, or was created out of Nothing; but came from the true God into Man, as his *own Breath* of Life breathed into Him. *Thirdly*, That therefore there is in all Men, wherever diſperſed over the Earth, a *divine*, *immortal*, *never-ending* Spirit, that can have nothing of Death in it, but *muſt* live for-ever, becauſe it is the Breath of the *everliving* God. *Fourthly*, That by this immortal Breath, or Spirit of God in Man, all Mankind ſtand in the ſame Nearneſs of Relation to God, are all equally his Children, are all under the ſame Neceſſity of paying the ſame Homage of Love and Obedience to Him, all fitted to receive the ſame Bleſſing and Happineſs from Him, all created for the ſame eternal Enjoyment of his Love and Preſence with them, all equally called to worſhip and adore Him in Spirit and Truth, all equally capable of ſeeking and finding Him, of having a Bleſſed Union and Communion with Him.

Theſe great Truths, the firſt Pillars of all true and Spiritual Religion, on which the Holy and Divine Lives of the antient Patriarchs were ſupported, by which they worſhipped God in a true and right Faith, theſe Truths, I ſay,

were

were moſt *eminent* and *plainly* declared in the expreſs Letter of the *Moſaic* Writings here quoted. And no Writer, whether *Jewiſh* or *Chriſtian*, has ſo plainly, ſo fully, ſo deeply laid open the true Ground and Neceſſity of an *Eternal, never-ceaſing Relation* between God and all the Human Nature; no one has ſo inconteſtibly aſſerted the *Immortality* of the Soul, or Spirit of Man, or ſo deeply laid open and proved the Neceſſity of *one* Religion, *common* to all Human Nature, as the Legiſlator of the *Jewiſh Theocracy* has done. *Life and Immortality are* indeed juſtly ſaid to be *brought to Light by the Goſpel*, not only becauſe they there ſtand in a new Degree of Light, largely explained, and much appealed to, and abſolutely promiſed by the Son of God Himſelf, but chiefly becauſe the precious *Means* and *Myſteries* of obtaining a *bleſſed* Life, and a *bleſſed* Immortality, were only revealed or brought to Light by the Goſpel.

But the inconteſtible *Ground* and *Reaſon* of an immortal Life, and eternal Relation between God and the whole Human Nature, and which lays all Mankind under the ſame Obligations to the ſame true Worſhip of God, is moſt fully ſet forth by *Moſes*, who alone tells us the *true Fact*, *How*, and *Why* Man is im-

mortal in his Nature; *viz.* becauſe the Beginning of his Life was a Breath, breathed into Him from God, and for this End, that he might be a living Image and Likeneſs of God, created to partake of the Nature and Immortality of God.

This is the *great Doctrine* of the *Jewiſh* Legiſlator, which juſtly places Him among the *greateſt Preachers* of true Religion. St. *Paul* uſed a very powerful Argument to perſuade the *Athenians* to own the true God, and the true Religion, when he told them, " that " God made the World and all Things there- " in; that He giveth Life, and Breath, and " all Things; that He hath made of *one* " *Blood* all Nations of Men to dwell on the " Earth; that they ſhould *all ſeek* the Lord, " if haply they might feel after and find " Him, ſeeing He is not far from any of us, " *becauſe in Him we live, move, and have our* " *Being* *." And yet this Doctrine, which St. *Paul* preaches to the *Athenians*, is nothing elſe but that *ſame Divine* and *Heavenly* Inſtruction, which He had learnt from *Moſes*, which *Moſes* openly and plainly taught all the *Jews*. The *Jewiſh* Theocracy therefore was by no means an *Intimation* to that People, that

* Acts xvii. 24.

that they had no Concern with the true God but as Children of *this World*, under his temporal Protection or Punishment; for their Lawgiver left them *no room* for such a Thought, because He had has plainly taught them their *eternal Nature* and *eternal Relation*, which they had to God in common with all Mankind, as St. *Paul* did to the *Athenians*, who only set before them that *very Doctrine* that *Moses* taught all the *Jews*. The great End of the *Jewish* Theocracy was to shew, both to *Jew* and *Gentile*, the absolute uncontroulable Power of the one God, by such a *Covenanted Interposition* of his Providence, that all the World might know, that the *one God*, from whom both *Jew* and *Gentile* were fallen away, by departing from the Faith and Religion of their First Fathers, was the only God, from whom all Mankind could receive either Blessing or Cursing.

This was the great Thing intended to be proclaimed to all the World by *this Theocracy*, viz. that only the God of *Israel* had Power to save or destroy, to punish or reward, according to his Pleasure; and that therefore all the Gods of the Heathens were mere Vanity.

If therefore any *Jews*, by *reason* of those extraordinary Temporal Blessings and Cursings

which they received under their Theocracy, grew *groſsly ignorant*, or dully ſenſeleſs of their eternal Nature and eternal Relation to God, and of that *one true Religion*, which by Nature they were obliged to obſerve in common with all Mankind; if they took God only to be their *local* or *tutelary* Deity, and themſelves to be only Animals of this World; ſuch a Groſſneſs of Belief was no more to be charged upon their great Lawgiver, *Moſes*, than if they had believed that a Golden Calf was their true God. But to return to their Creation.

2. It is the ſame Impoſſibility for a Thing to be created *out of* Nothing, as to be created *by* Nothing*. It is no more a Part or Prerogative of God's Omnipotence to create a Being out of Nothing, than to make a Thing to be, without any one *Quality* of Being in it; or to make that there ſhould be *Three*, where there is neither *Two*, nor *One*. Every Creature is nothing elſe but *Nature* put into a *certain Form* of Exiſtence; and therefore a Creature not formed *out of* Nature is a Contradiction. A *Circle*, or a *Square*, cannot be made *out of Nothing*, nor could any Power bring them into Exiſtence, but becauſe there is an *Extenſion* in Nature, that can be put into the *Form* of a Circle,

* See *Spirit of Prayer*, Part II. Page 58, &c. *Way to divine Knowledge*, Page 247, &c.

Circle, or a Square: But if dead Figures cannot by any Power be made *out of Nothing*, who sees not the Impossibility of making Living Creatures, Angels, and the Souls of Men, out of Nothing?

3. *Thinking* and *Willing* are Eternal, they never began to be. Nothing can think, or will *now*, in which there was not Will and Thought from *all Eternity*. For it is as possible for Thought *in General* to begin to be, as for *That* which thinks in a particular Creature to *begin* to be of a *Thinking* Nature: Therefore the Soul, which is a *Thinking Willing* Being is come forth, or created *out of* That which hath *Willed* and *Thought* in God from all Eternity. The *created* Soul is a Creature of *Time*, and had its Beginning on the *Sixth* Day of the Creation; but the *Essences* of the Soul, which were then formed into a Creature, and into a State of Distinction from God, had been in God from all Eternity, or they could not have been *breathed* forth from God into the Form of a living Creature.

And herein lies the true Ground and Depth of the *uncontroulable Freedom* of our Will and Thoughts: They must have a *Self-motion*, and *Self-direction*, because they came out of the *Self existent* God. They are eternal, divine

Powers,

Powers, that never began *to be*, and therefore cannot begin to be in Subjection to any Thing, That which *thinks* and *wills* in the Soul, is That *very ſame* unbeginning Breath which *thought* and *willed* in God, before it was breathed into the Form of an human Soul; and therefore it is, that Will and Thought cannot be bounded or conſtrained.

Herein alſo appears the high Dignity, and never-ceaſing Perpetuity of our Nature. The *Eſſences* of our Souls can never ceaſe to be, becauſe they never began to be; and nothing can live eternally, but that which hath lived from all Eternity. The Eſſences of our Soul were a Breath in God before they became a Living Soul, they lived in God before they lived in the created Soul, and therefore the Soul is a Partaker of the Eternity of God, and can never ceaſe to be. Here, O Man, behold the great Original, and the high State of thy Birth: Here let all that is within thee praiſe thy God, who has brought Thee into ſo high a State of Being, who has given Thee Powers as eternal, and boundleſs as his own Attributes, that there might be no End or Limits of thy happineſs in Him. Thou beganneſt as *Time* began, but as Time was in Eternity before it became *Days* and *Years*, ſo thou waſt in God

before Thou waſt brought into the Creation: And as Time is neither a *Part* of Eternity nor *broken* off from it, yet come *out of it*, ſo thou art not a Part of God, nor broken off from Him, yet born out of Him. Thou ſhouldſt only will that which God willeth, only love that which He loveth, co-operate and unite with Him in the whole Form of thy Life; becauſe all that Thou art, all that Thou haſt, is only a Spark of his own Life and Spirit derived into Thee. If thou deſireſt, inclineſt, and turneſt to God, as the *Flowers* of the Field deſire, and turn towards the Sun, all the Bleſſings of the Deity will ſpring up in Thee; Father, Son, and Holy Ghoſt, will make their Abode with Thee. If thou turneſt in towards thyſelf, to live to thyſelf, to be happy in the Workings of an *own Will*, to be rich in the Sharpneſs and Acuteneſs of thy *own Reaſon*, thou chuſeth to be a *Weed*, and canſt only have ſuch a Life, Spirit, and Bleſſing from God, as a *Thiſtle* has from the *Sun*. But to return.

4. To ſuppoſe a *Willing Underſtanding* Being created *out of Nothing* is a great Abſurdity. For as *Thinking* and *Willing* muſt have *always* been from all Eternity, or they could never have been either in Eternity, or Time, ſo,

ſo, wherever they are found in any particular finite Beings, they muſt of all Neceſſity be direct Communications, or Propagations of *that Thinking and Willing*, which never could begin to be.

The Creation therefore of a Soul is not the Creation of Thinking and Willing, or the making That to *be*, and to *think*, which before had nothing of Being or Thought; but it is the Bringing the *Powers* of Thinking and Willing out of their *Eternal State* in the One God, into a *Beginning State* of a Self-conſcious Life, diſtinct from God. And this is God's omnipotent, creating Ability, that He can make the *Powers* of his *own Nature* become Creatural, Living, Perſonal Images of what He is in Himſelf, in a State of *diſtinct Perſonality* from Him: So that the Creature is one, in its finite, limited State, as God is one, and yet hath nothing in it, but that which was in God before it came into it: For the Creature, be it what it will, high or low, can be Nothing elſe but a limited Participation of the Nature of the Creator. Nothing can be in the Creature but what came from the Creator, and the Creator can give nothing to the Creature but that which it hath in itſelf to give. And if Beings could be created out of Nothing,

Nothing, the Whole Creation could be no more a Proof of the Being of God, than if it had ſprung up of itſelf out of Nothing: For if they are brought into Being out of Nothing, then they can have *Nothing of God in them*, and ſo can bear *no Teſtimony* of God, but are as good a Proof that there is no God, as that there is one. But if they have *any Thing* of God in them, then they cannot be ſaid to be created out of Nothing.

5. That the Souls of Men were not created out of Nothing, but are born out of an *Eternal Original*, is plain from hence; from that *Delight* in, and *Deſire* of *Eternal Exiſtence*, which are ſo ſtrong and natural to the Soul of Man. For nothing can delight in or deſire Eternity, or ſo much as form a *Notion* of it, or *think* upon it, or any way reach after it, but that alone which is generated from it, and come out of it. For it is a Self-evident Truth, that Nothing can look higher, or further back, than into its *own Original*; and therefore, Nothing can look or reach back into Eternity, but that which came out of it. This is as certain, as that a *Line* reaches and can reach no further back, than to that *Point* from whence it aroſe.

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Our bodily Eyes are born out of the *firmamental Light* of this World, and therefore they can look no further than the *Firmament:* But our thoughts know no Bounds, therefore they are come out of that which is boundleſs. The Eyes of our Minds can look as eaſily backwards into that Eternity which always hath been, as into that which ever ſhall be; and therefore it is plain, that *That* which *Thinks* and *Wills* in us, which ſo eaſily, ſo delightfully, ſo naturally penetrates into all Eternity, has always had an Eternal Exiſtence, and is only a Ray or Spark of the Divine Nature, brought out into the Form of a Creature, or a limited, perſonal Exiſtence, by the Creating Power of God.

6. Again. Every Soul ſhrinks back, and is frighted at the very Thought of falling into Nothing. Now this undeniably proves, that the Soul was not created *out of* Nothing. For it is an Eternal Truth, ſpoken by all Nature, that every Thing ſtrongly aſpires after, and cannot be eaſy till it finds and enjoys that Original out of which it aroſe. If the Soul therefore was brought forth out of Nothing, all its *Being* would be a *Burden* to it; it would want to be diſſolved, and to be delivered from every kind and Degree of *Senſibility*; and nothing

thing could be ſo ſweet and agreeable to it as to think of falling back into That *Nothingneſs*, out of which it was called forth by its Creation. Thus is the Eternal, immortal, divine Nature of the Soul, which the *Schools* prove with ſo much Difficulty, one of the moſt obvious ſelf-evident Truths in all Nature. For Nothing but that which is Eternal in its own Nature can have the leaſt Thought about Eternity in it.

If a *Beaſt* had not the *Nature* of the Earth in it, Nothing that is on the Earth, or ſprings out of it, could be in the leaſt Degree agreeable to it, or deſired by it. If the Soul had not the *Nature* of Eternity in it, Nothing that is eternal could give it the *ſmalleſt* Pleaſure, or be able to make *any kind* of Impreſſion upon it. For as Nothing can taſte, or reliſh, or enter into the agreeable Senſations of this World, but that which hath the *Nature* of this World in it; ſo Nothing can taſte, or reliſh, or look into Eternity with any kind of Pleaſure, but that which hath the *Nature* of Eternity in it.

7. If the Soul was not born, or created *out of* God, it could have no *Happineſs* in God, no *Deſire*, nor any *Poſſibility* of enjoying Him. If it had *nothing of God in it*, it muſt ſtand in the *utmoſt Diſtance* of Contrariety to him, and be utterly incapable of living, moving, and

and having its Being in God: For every Thing must have the *Nature* of That out of which it was created, and must live, and have its Being in that *Root* or *Ground* from whence it sprung. If therefore there was nothing of God in the Soul, nothing that is in God could do the Soul any Good, or have *any kind* of Communication with it; but the *Gulph* of Separation between God and the Soul would be even greater than that which is between Heaven and Hell.

8. But let us rejoice, that our Soul is a *Thinking Willing* Being, full of Thoughts, Cares, Longings, and Desires of Eternity; for *this* is our *full Proof*, that our Descent is from God Himself, that we are born *out of* Him, breathed forth *from him*; that our Soul is of an Eternal Nature, made a Thinking, Willing, Understanding Creature *out of* That which hath *Willed* and *Thought* in God from all Eternity; and therefore must, for ever and ever, be a Partaker of the Eternity of God.

And here you may behold the sure Ground of the absolute Impossibility of the *Annihilation* of the Soul. Its Essences never began to be, and therefore can never cease to be; they had an *Eternal Reality* before they were in or became a distinct Soul, and therefore they must

muſt have the ſame Eternal Reality in it. It was the *Eternal Breath* of God before it came into Man, and therefore the Eternity of God muſt be *inſeparable* from it. It is no more a Property of the divine Omnipotence to be *able* to annihilate a Soul, than to be able to make an *Eternal Truth* become a *Fiction* of Yeſterday: And to think it a Leſſening of the Power of God, to ſay that he cannot annihilate the Soul, is as abſurd, as to ſay that it is a Leſſening of the *Light* of the *Sun*, if it cannot *deſtroy*, or *darken* its own Rays of Light.

O, dear Reader, ſtay a while in this important Place, and learn to know thyſelf: All thy Senſes make Thee know and feel, that thou ſtandeſt in the *Vanity* of *Time*; but every Motion, Stirring, Imagination, and Thought of thy Mind, whether in *fanſying*, *fearing*, or *loving* Everlaſting Life, is the ſame *infallible* Proof, that Thou ſtandeſt in the *Midſt of Eternity*, art an Offspring and Inhabitant of it, and muſt be for ever inſeparable from it. Aſk when the *firſt Thought* ſprung up, find out the Birth-Day of Truth, and then thou wilt have found out when the Eſſences of thy Soul firſt began to be. Were not the Eſſences of thy Soul as old, as *Unbeginning*, as *unchangeable*, as *Everlaſting* as Truth itſelf, Truth would be

at the *ſame Diſtance* from Thee, as abſolutely *unfit* for Thee, as utterly unable to have *any Communion* with Thee, as to be the *Food* of a *Worm*.

The *Ox* could not feed upon the *Graſs*, or received any Delight or Nouriſhment from it, unleſs Graſs and the Ox had *one and the ſame* Earthly Nature and Origin: Thy Mind could receive no Truth, feel no Delight and Satisfaction in the Certainty, Beauty, and Harmony of it, unleſs Truth and the Mind ſtood both in the ſame Place, had *one and the ſame* unchangeable Nature, Unbeginning Original. If there will come a Time when *Thought itſelf* ſhall ceaſe, when all the Relations and Connections of Truth ſhall be *untied*, then, but not till then, ſhall the Knot or Band of thy Soul's Life be unlooſed. It is a Spark of the Deity, and therefore has the Unbeginning Unending Life of God in it. It knows nothing of Youth or Age, becauſe it is born Eternal. It is a Life that muſt burn for ever, either as a Flame of Light and Love in the Glory of the Divine Majeſty, or as a miſerable Fireband in that God, which is a *Conſuming Fire*.

9. It is impoſſible that this World, in the State and Condition it is now in, ſhould have been

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an *immediate* and *Original* Creation of God: This is as impoſſible, as that God ſhould create Evil, either *Natural* or *Moral*. That this World hath Evil in all its Parts, that its Matter is in a corrupt, diſordered State, full of Groſſneſs, Diſeaſe, Impurity, Wrath, Death, and Darkneſs, is as evident, as that there is Light, Beauty, Order, and Harmony, every where to be found in it. Therefore it is as impoſſible that this outward State and Condition of Things ſhould be a *firſt* and *immediate* Work of God, as that there ſhould be Good and Evil in God Himſelf. All Storms and Tempeſts, every Fierceneſs of Heat, every Wrath of Cold, prove with the *ſame Certainty* that outward Nature is not a *firſt Work of* God, as the *Selfiſhneſs*, *Envy*, *Pride*, *Wrath*, and *Malice* of Devils and Men prove, that they are not in the *firſt State* of their Creation. As no Kind or Degree of *Moral Evil* could poſſibly have its Cauſe in or from God, ſo there cannot be the leaſt Shadow of *Imperfection* and *Diſorder* in outward Nature, but what muſt have ſprung up in the *ſame manner*, and from the *ſame Cauſes*, as Sickneſs and Corrupt Fleſh are come into the Human Body, namely, from the Sin of the Creature. Storms, Tempeſts, Gravel, Stone, ſour and dead Earth

are the *ſame Things*, the *ſame Diſeaſes*, the *ſame Effects* of Sin, produced in the *ſame manner* in the outward Body of Nature, as corrupt Fleſh, *Fevers*, *Dropſies*, *Plagues*, *Gravel*, *Stone*, and *Gout*, are produced in the outward Body of Man. For That, and That only, which produces Stone in the *Body of Man*, did produce Stone in the *outward Nature*, as ſhall plainly appear by and by. For Nature within and without Man is *one* and the *ſame*, and has but one and the ſame way of Working; a *Stone* in the Body, and a Stone out of the Body of Man, proceeds from one and the *ſame Diſorder* of Nature.

When therefore you ſee a *diſeaſed*, *gouty*, *leprous*, *aſthmatical*, *ſcorbutick* Man, you can with the utmoſt Certainty ſay, this is not that Human Body which God *firſt* created in Paradiſe; ſo when you ſee the Diſorders of *Heat* and *Cold*, the *poiſonous Earth*, *unfruitful Seaſons*, and *malignant Qualities* of outward Nature, you can with the ſame Certainty affirm, this State of Nature is not a *firſt* Creation of God, but *that ſame* muſt have happened to it, which has happened to the Body of Man. For *dark*, *ſour*, *hard*, *dead Earth*, can no more be a firſt, immediate Creation of God, than a *Wrathful Devil*, as ſuch, can be created by Him.

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For dark, ſour, dead Earth is as diſordered in its kind, as the Devils are, and has as certainly loſt its *firſt* heavenly Condition and Nature, as the Devils have loſt theirs. But now, as in Man, the *little World*, there is Excellency and Perfection enough to prove, that Human Nature is the Work of an all-perfect Being, yet ſo much Impurity and Diſeaſe of corrupt Fleſh and Blood, as undeniably ſhews that, Sin has almoſt quite ſpoiled the Work of God; ſo, in the *great World*, the Footſteps of an infinite Wiſdom in the Order and Harmony of the Whole ſufficiently appear, yet the Diſorders, Tumults, and Evils of Nature, plainly demonſtrate that the preſent Condition of this World is only the *Remains* or *Ruins*, firſt, of a *Heaven* ſpoiled by the Fall of Angels, and then of a *Paradiſe* loſt by the Sin of Man. So that Man and the World in which He lives lie both in the *ſame State* of Diſorder and Impurity, have both the *ſame Marks* of Life and Death in them, both bring forth the ſame ſort of Evils, both want a Redeemer, and have need of the ſame kind of Death, and Reſurrection, before they can come to their firſt State of Purity and Perfection.

10. That this outward World was not created *out of Nothing*, is plainly taught by St. *Paul*,

who declares, *Rom* i. 20. that the Creation of the World is out of the *Inviſible Things of God*; ſo that the outward Condition and Frame of Viſible Nature is a plain Manifeſtation of that Spiritual World from whence it is deſcended. For as every *Outſide* neceſſarily ſuppoſes an *Inſide*, and as temporal *Light* and Darkneſs muſt be the Product of Eternal Light and Darkneſs, ſo this outward viſible State of Things neceſſarily ſuppoſes ſome inward inviſible State, from whence it is come into this Degree of Outwardneſs. Thus all that is on Earth is only a Change or Alteration of *ſomething* that was in Heaven: And Heaven itſelf is Nothing elſe but the *firſt glorious Out-birth*, the *Majeſtick Manifeſtation*, the *beatific Viſibility*, of the One God in Trinity. And thus we find out how this temporal Nature is related to God; it is only a *groſs Out-birth* of that which is an *Eternal Nature*, or a *bleſſed Heaven*, and ſtands only in ſuch a Degree of Diſtance from it, as *Water* does to *Air*; and this is the Reaſon why the *laſt Fire* will, and muſt turn this groſs Temporal Nature into its firſt heavenly State. But to ſuppoſe the groſs Matter of this World to be made *out of* Nothing, or to be a Groſſneſs that has proceeded from Nothing, or compacted Nothing, is more

abſurd

abſurd than to ſuppoſe *Ice* that has *congealed* Nothing, a *Yard* that is not made up of *Inches*, or a *Pound* that is not the Product of *Ounces*.

11. And indeed to ſuppoſe this, or any other material World, to be made out of Nothing, has all the ſame Abſurdities in it, as the ſuppoſing *Angels* and Spirits to be created out of Nothing.

All the Qualities of all Beings are Eternal; no *real Quality* or *Power* can appear in any Creature, but what has its *eternal Root* or *generating* Cauſe in the Creator. If a Quality could *begin* to be in a Creature, which did not *always* exiſt in the Creator, it would be no Abſurdity to ſay, that a Thing might begin to be without any Cauſe either of its Beginning or Being. All Qualities, Properties, or what ever can be affirmed of God, are *ſelf-exiſtent*, and *neceſſary exiſtent*. Self and neceſſary Exiſtence is not a *particular* Attribute of God, but is the *general Nature* of every Thing that can be affirmed of God. All Qualities and Properties are *ſelf-exiſtent* in God: Now, they cannot change their Nature when they are derived, or formed into Creatures, but muſt have the *ſame Self-Birth*, and neceſſary Exiſtence in the Creature, which they had in the Creator. The Creature *begins* to be, when, and as it pleaſed

God; but the *Qualities* which are become *Creaturely*, and which conſtitute the Creature, are *ſelf-exiſtent*, juſt as the ſame Qualities are in God. Thus, *Thinking*, *Willing*, and *Deſire*, can have no *outward Maker*; their Maker is *in themſelves*, they are ſelf-exiſtent Powers *wherever* they are, whether in God, or in the Creature, and as they form themſelves in God, ſo they form themſelves in the Creature. But now if no Quality can *begin* to be, if all the Qualities and Powers of Creatures muſt be *eternal* and *neceſſary* exiſtent in God before they can have any Exiſtence in any Creature, then it undeniably follows, that every created Thing muſt have its whole Nature *from* and *out of* the Divine Nature.

All Qualities are not only good but *infinitely perfect* as they are in God; and it is *abſolutely* impoſſible that they ſhould have any *Evil* or *Defect* in them, as they are in the One God, who is the great and *Univerſal All.* Becauſe where *all Properties* are there muſt neceſſarily be an *all poſſible Perfection*; and that by an *abſolute* Neceſſity *be always all Perfect.* But the ſame Qualities, thus infinitely good and perfect in God, may become *imperfect* and *evil* in the Creature; becauſe in the Creature, being limited and finite, they may be *divided* and

and *ſeparated* from one another by the Creature itſelf. Thus *Strength* and *Fire* in the Divine Nature are Nothing elſe but the *Strength* and *Flame of Love*, and never can be any thing elſe; but in the Creature, *Strength* and *Fire* may be ſeparated from *Love*, and then they are become an *Evil*; they are Wrath, and Darkneſs, and all Miſchief: And thus that ſame *Strength* and *Quality*, which in Creatures making a right Uſe of their *own Will*, or *Self-motion*, becomes their *Goodneſs* and *Perfection*, does in Creatures making a wrong Uſe of their Will become their evil and miſchievous Nature: And it is a Truth that deſerves well to be conſidered, that there is *no Goodneſs* in any Creature, from the higheſt to the loweſt, but in its *continuing* to be ſuch an *Union* of *Qualities* and *Powers*, as God has brought together in its Creation.

In the higheſt Order of created Beings this is their ſtanding in their *firſt Perfection*, this is their *Fulfilling* the whole Will or Law of God, this is their *Piety*, their *Song* of Praiſe, their *Eternal Adoration* of their great Creator. On the other hand, there is no Evil, no Guilt, no Deformity in any Creature, but in its *dividing* and *ſeparating* itſelf from ſomething which God had given to be in Union with it. This, and This alone, is the *Whole Nature* of all Good,

Good, and all Evil in the Creature, both in the *moral* and *natural* World, in Spiritual and Material Things. For Inſtance, *Dark fiery Wrath* in the Soul, is not only very like, but it is the very ſelf-ſame Thing in the Soul, which a *Wrathful Poiſon* is in the Fleſh. Now the Qualities of *Poiſon* are in themſelves, all of them, *good Qualities*, and neceſſary to *every* Life; but they are become a *Poiſonous Evil*, becauſe they are *ſeparated* from ſome other Qualities. Thus alſo the Qualities of *Fire* and *Strength*, that conſtitute an *Evil Wrath* in the Soul, are in themſelves very *good Qualities*, and neceſſary to every good Life; but they are become an evil Wrath, becauſe ſeparated from ſome other Qualities with which they ſhould be united.

The Qualities of the *Devil* and all fallen Angels are good Qualities; they are the *very ſame* which they received from their infinitely perfect Creator, the very ſame which *are* and *muſt be* in all heavenly Angels; but they are an helliſh abominable Malignity in them *now*, becauſe they have, by their *own Self-motion*, ſeparated them from the *Light* and *Love* which ſhould have kept them glorious Angels.

And here may be ſeen at once, in the cleareſt Light, the *true Origin* of all Evil in the Creation, without the leaſt Imputation upon the

the Creator. God could not *poſſibly* create a Creature to be an *infinite All*, like Himſelf: God could not bring any Creature into Exiſtence, but by deriving into it the *ſelf-exiſtent*, *ſelf-generating*, *ſelf-moving* Qualities of his own Nature: For the Qualities muſt be in the Creature *that* which they were in the Creator, only in a State of Limitation; and therefore, every Creature muſt be *finite*, and muſt have a *Self-motion*, and ſo muſt be capable of moving right and wrong, of uniting or dividing from what it will, or of falling from that State in which it ought to ſtand: But as every Quality, in every Creature, both within and without itſelf, is equally *good*, and equally *neceſſary* to the Perfection of the Creature, ſince there is nothing that is evil in it, nor can become evil to the Creature, but *from* itſelf, by its *ſeparating That* from itſelf with which it can and ought to be united, it plainly follows, that *Evil* can no more be charged upon God, than *Darkneſs* can be charged upon the *Sun*; becauſe every Quality is *equally good*, every Quality of Fire is as good as every Quality of Light, and only becomes an Evil to that Creature, who, by his *own Self-motion*, has ſeparated Fire from the Light in his own Nature.

12. If

12. If a delicious fragrant *Fruit* had a Power of ſeparating itſelf from that rich *Spirit*, fine *Taſte*, *Smell*, and *Colour*, which it receives from the Virtue of the *Sun*, and the Spirit of the *Air*; or if it could in the *Beginning* of its Growth turn away from the *Sun*, and receive no Virtue from it, then it would ſtand in its own firſt Birth of *Wrath*, *Sourneſs*, *Bitterneſs*, and *Aſtringency*, juſt as the *Devils* do, who have *turned back* into their own dark Root, and rejected the *Light* and *Spirit* of God: So that the helliſh Nature of a Devil is Nothing elſe but its own *firſt Forms* of Life, withdrawn, or ſeparated from the heavenly Light and Love; juſt as the *Sourneſs*, *Aſtringency*, and *Bitterneſs* of a Fruit, are Nothing elſe but the *firſt Forms* of its own vegetable Life, before it has reached the Virtue of the *Sun*, and the Spirit of the *Air*.

And as a *Fruit*, if it had a *Senſibility* of itſelf, would be full of Torment as ſoon as it was ſhut up in the *firſt Forms* of its Life, in its own *Aſtringency*, *Sourneſs*, and Stinging *Bitterneſs*, ſo the Angels, when they had *turned back* into theſe very ſame *firſt Forms* of their own Life, and broke off from the Heavenly Light and Love of God, became their own Hell. No *Hell* was *made* for them, no

new

new Qualities came into them, no *Vengeance* or *Pains* from the God of Love fell upon them; they only ſtood in that State of *Diviſion* and *Separation* from the Son, and Holy Spirit of God, which by their own Motion they had made for themſelves. They had nothing in them but what they had from God, the *firſt Forms* of an Heavenly Life; Nothing but what the moſt heavenly Beings have, and muſt have, to all Eternity; but they had them in a State of Self-torment, becauſe they *had ſeparated them* from that *Birth* of Light and Love, which alone could make them glorious Sons, and bleſſed Images of the Holy Trinity.

The ſame ſtrong *Deſire*, fiery *Wrath*, and Stinging *Motion* are in Holy Angels, that are in Devils, juſt as the ſame *Sourneſs*, *Aſtringency*, and biting *Bitterneſs* are in a full ripened Fruit, which were there before it received the Riches of the Light and Spirit of the *Air*. In a ripened Fruit, its firſt Sourneſs, Aſtringency, and Bitterneſs are not *loſt*, nor *deſtroyed*, but become the *real Cauſe* of all its rich *Spirit*, fine *Taſte*, fragrant *Smell*, and beautiful *Colour*; take away the *working*, *contending* Nature of theſe *firſt Qualities*, and you *annihilate* the Spirit, Taſte, Smell, and Virtue of the Fruit, and

there

there would be nothing left for the *Sun* and *Spirit* of the Air to enrich.

Juſt in the ſame manner, that which in a Devil is an evil *Selfiſhneſs*, a wrathful *Fire*, a Stinging *Motion*, is in an Holy Angel the *everlaſting Kindling* of a divine Life, the *ſtrong Birth* of an Heavenly Love, it is a *real Cauſe* of an ever-ſpringing, ever-triumphing Joyfulneſs, an ever-increaſing Senſibility of Bliſs.

Take away the *working contending* Nature of theſe firſt Qualities, which in a Devil are only a *Serpentine Selfiſhneſs*, *Wrath*, *Fire*, and Stinging *Motion*; take away theſe, I ſay, from Holy Angels, and you leave them neither *Light*, nor *Love*, nor heavenly Glory, Nothing for the Birth of the Son and Holy Spirit of God to riſe up in.

So that here you may ſee this glorious Truth, that the Love and Goodneſs of God is as *plain* and *undeniable*, in having given to the fallen Angels thoſe *very Qualities* and Powers which are now *their Hell*, as in giving the firſt Sourneſs, Aſtringency, and Bitterneſs to *Fruits*, which alone make them capable of their delicious Spirit, Taſte, Colour, and Smell.

13. And thus you ſee the uniform Life of all the Creatures of God; how they are all raiſed, enriched, and bleſſed by the *ſame Life* of God,

derived into different Kingdoms of Creatures. For the Beginnings and Progreſs of a perfect Life in Fruits, and the Beginnings and Progreſs of a perfect Life in Angels, are not only like to one another, but are the very ſame Thing, or the working of the very *ſame Qualities*, only in different Kingdoms. *Aſtringency* in a *Fruit* is the very ſame Quality, and does the ſame Work in a Fruit, that *attracting Deſire* does in a Spiritual Being; it is the ſame *Beginner*, *Former*, and *Supporter* of a Créaturely Life in the one as in the other. No Creature in Heaven, or Earth, can *begin* to be, but by this *Aſtringency*, or *Deſire*, being made the Ground of it: And yet this Aſtringency, kept from the Virtue of the *Sun*, can only produce a *poiſonous Fruit*, and this *aſtringent Deſire* in an Angel, turned from the Light of God, can only make a *Devil*. The biting ſtinging Bitterneſs of a Fruit, if you could add *Thought* to it, would be the very *gnawing Envy* of the Devil: And the envious Motion in the Devil's Nature, would be Nothing elſe but that Stinging Bitterneſs which is in a Fruit, if you could *take Thought* from the Devil's Motion.

14. From this Attraction, Aſtringency, or Deſire, which is *one* and the *ſame* Quality in every individual Thing, which is the *firſt Form* of

of Being and Life, the very *Ground* of every Creature, from the higheſt Angel to the loweſt Vegetable, we are led by an unerring Thread to the *firſt Deſire*, or that Deſire which is in the *Divine Nature*. For as this Attraction, or aſtringent Deſire, is in Spiritual and corporeal Things one and the ſame Quality, working in the ſame Manner, ſo is it *one* and the *ſame* Quality with that *firſt unbeginning Deſire*, which is in the Divine Nature.

That there is an attracting Deſire in the Divine Nature is undeniable, becauſe *Attraction* is eſſential to all Bodies; and *Deſire*, which is the ſame Quality, is abſolutely inſeparable from all intelligible Beings; therefore, that which is neceſſarily exiſtent in the Creature, upon the Suppoſition of its Creation, muſt neceſſarily be in the Creator, becauſe no inherent operative Quality can be in the Creature, unleſs the ſame kind of Quality had always been in the Creator: Therefore Attraction or Deſire, which are inſeparable from every created Being and Life, are only various *Participations* of the Divine Deſire, or *Emanations* from it, formed into different Kingdoms of Creatures, and working in all of them according to their reſpective Natures.

In *Vegetables* it is that Attraction, or Desire, which brings every growing Thing to its highest Perfection: In Angels it is that blessed Hunger, by which they are filled with the Divine Nature: In Devils it is turned into that Serpentine Selfishness, or crooked Desire, which makes them a Hell and Torment to themselves.

15. On the other hand, as we thus prove *a posteriori*, from a View of the Creature, that there must be an *attracting* Desire in the Divine Nature, so we can prove a *priori* also, from a Consideration of God, that there must be an *attracting Desire* in every Thing that ever was or can be created by God: For nothing can come into Being, but because God *wills* and *desires* it; therefore the *Desire* of God is the Creator, the Original of every Thing. The Creating *Will*, or *Desire* of God, is not a *distant*, or *separate* Thing, as when a Man wills or desires something to be done, or removed at a Distance from him; but it is an Omnipresent working Will and Desire, which is itself, the Beginning and Forming of the Thing desired. Our own Will, and desirous Imagination, when they work and create in us a *settled Aversion*, or *fixed Love* of any thing, resemble in some Degree the Creating Power of God,

 which

which makes Things out of itſelf, or its own working Deſire. And our Will and working Imagination could not have the Power that it has now even after the Fall, but becauſe it is a Product, or Spark of that *firſt* Divine Will or Deſire which is omnipotent.

16. Here therefore we have plainly found the true Original, or *firſt Source* of all Things, The *Deſire* in God is the firſt *Former*, *Generator*, and *Creator* of all Things; they are all the *Births* of this omnipotent working Deſire; for every Thing that comes into Being muſt have the Nature of that Power that formed it, and therefore the Nature of every Creature muſt ſtand in an *attractive Deſire*, that is, every Thing muſt be a *Created attractive Power*; becauſe it is the *Birth* or *Product* of a Deſire, or attractive Power, and could neither come into, nor continue in Being, but becauſe it was generated not only *by*, but *out of* an attracting Deſire. And herein lies the *Band* or *Knot* of all created Being and Life.

17. *Will* or *Deſire* in the Deity is juſtly conſidered as God the *Father*, who from Eternity to Eternity *wills* or *generates* only the *Son*, from which eternal Generating the Holy Spirit eternally proceeds: And this is the infinite Perfection

Perfection or Fullneſs of Beatitude of the Life of the Tri-une God.

Now as the unbeginning eternal Deſire is in God, ſo is the created Deſire in the Creature; it ſtands in the *ſame Tendency*, hath the Nature of the Divine Deſire, becauſe it is a *Branch* out of it or created from it. In the Deity the Eternal Will or Deſire is a *Deſiring* or *Generating* the Son, whence the Holy Spirit proceeds; the Deſire that is come out of God into the *Form* of a Creature has the *ſame Tendency*, it is a Deſire of the Son and Holy Spirit. And every created Thing in Heaven and Earth attains its Perfection by its Gaining, in ſome Degree, the *Birth* of the Son and Holy Spirit of God in it: For all Attraction and Deſire in the Creature *generates* in them as it did in God; and ſo the Birth of the Son and Holy Spirit of God ariſes, in *ſome Degree* or other, in all Creatures that are in their proper State of Perfection.

18. And here lies the Ground of that plain and moſt fundamental Doctrine of Scripture, that the Father is the *Creator*, the Son the *Regenerator*, and the Holy Spirit the *Sanctifier*. For what is this but ſaying in the plaineſt manner, that as there are *Three* in God, ſo there muſt be *Three* in the Creature, that as

the *Three* ſtand related to one another in God, ſo they muſt ſtand in the ſame Relation in the Creature. For if a threefold Life of God muſt have diſtinct Shares in the Creation, Bleſſing, and Perfection of Man, is not a Demonſtration, that the Life of Man muſt ſtand in the ſame threefold State, and have ſuch a Trinity in it, as has its true Likeneſs to that Trinity which is in God?

That which *generates* in God muſt generate in the Creature; and that which is *generated* in God muſt be generated in the Creature; and that which *proceeds* from this Generation in the Deity muſt *proceed* from this Generation in the Creature: And therefore the ſame *threefold* Life muſt be in the Creature in the ſame manner as it is in God. For a Creature that can only exiſt, and be bleſſed by the *diſtinct Operation* of a Tri-une God upon it, muſt have the ſame Tri-une Nature that is anſwerable to it. And herein lies our true, and eaſy, and ſound, and edifying Knowledge and Belief of the Myſtery of a Trinity in Unity: And this is all that the Scripture teaches us concerning it. It is not a Doctrine that requires learned or nice Speculations in order to be rightly apprehended by us. But when with the Scriptures we believe the Father to be our *Creator*,

Creator, the Son our *Regenerator*, and the Holy Spirit the *Sanctifier*, then we are learned enough in this Myſtery, and begin to know the Tri-une God in the ſame Manner in *Time* that we ſhall know him in *Eternity*.

And the Reaſon why this great Myſtery of a Trinity in the Deity is thus revealed to us, and the Neceſſity of a Baptiſm in the Name of Father, Son, and Holy Spirit, laid upon us, is this; it is to ſhew us, that the Divine Tri-une Life of God is loſt in us, and that nothing leſs than a Birth from the Son and Holy Spirit of God in us can reſtore us to our firſt Likeneſs to that Tri-une God, who at firſt created us. This I have fully ſhewn in the little *Treatiſe* upon *Regeneration*.

19. When Man was created in his Original Perfection, the Holy Trinity was his *Creator*; the *Breath of Lives*, which *became a Living Soul*, was the Breath of the *Tri-une* God: But when Man began to *will* and *deſire*, that is, to *generate* contrary to the Deity, then the Life of the Tri-une God *extinguiſhed* in him.

The *Deſire* in Man being turned from God loſt the *Birth* of the Son, and the *Proceeding* of the Holy Spirit, and ſo fell into, or under the Light and Spirit of this World: That is, of a Paradiſical Man, enjoying Union and

Communion with Father, Son, and Holy Ghoſt, and living on Earth in ſuch Enjoyment of God as the *Angels* live in Heaven, he became an Earthly Creature, ſubject to the Dominion of this outward World, capable of all its evil Influences, ſubject to its Vanity and Mortality, and as to his outward Life ſtood only in the higheſt Rank of *Animals*. This, and This alone, is the true *Nature* and *Degree* of the *Fall* of Man; it was neither more nor leſs than this. It was a Falling out of *one World* or Kingdom into *another*, it was changing the Life, Light, and Spirit of God, for the Light and Spirit of this World. Thus it was that *Adam* died the very Day of his Tranſgreſſion, he died to all the Influences and Operations of the Kingdom of God upon him, as we die to the Influences of this World when the Soul leaves the Body; and on the other hand, all the Influences, Operations, and Powers of the Elements of this Life became opened in him, as they are in every Animal at its Birth into this World.

All other Accounts of that Fall, which *only* ſuppoſe the Loſs of ſome Moral Perfection, or Natural Acuteneſs of his Rational Powers, are not only ſenſeleſs Fictions, but are an expreſs Denial of the Old and New Teſtament Account

count of it; for the Old Teſtament expreſsly ſays, that *Adam* was *to die* the *Day* of his Tranſgreſſion, and therefore it is certain, that He then did die, and that the Fall was his loſing his firſt Life: And to ſay that he did not die to that firſt Life in which he was created, is the ſame Denial of Scripture, as to ſay, that he did not eat of the forbidden Tree.

Again, the ſame Scripture aſſures us, that after the *Fall* his *Eyes were opened*; I ſuppoſe this is a Proof, that before the *Fall* they were *ſhut*. And what is this but ſaying in the plaineſt manner, that before the Fall the *Life*, *Light*, and *Spirit* of this World, were *ſhut* out of him, and that the Opening of his Eyes was only another way of ſaying, that the Life and Light of this World were opened in him?

If an *Angel*, or any Inhabitant of Heaven, was to be ſent on a Meſſage into this World, it muſt be ſuppoſed, that neither the Darkneſs, nor Light of this World, could act according to their Nature upon him; and therefore though he was here, he muſt be ſaid not to have the *opened Eyes* of this World: But if this Heavenly Meſſenger ſhould be taken with our Manner of Life, ſhould be in Doubts about returning to Heaven, and long to have ſuch Fleſh and Blood as ours is, as earneſtly as

Adam longed to eat of the earthly Tree, and if by this Longing, he ſhould actually obtain that which he deſired, muſt it not then be ſaid of him, when he had got this new Nature, *his Eyes were opened* to ſee *Light* and *Darkneſs*; and that only for this Reaſon, becauſe the Heavenly Life was departed from him, and the Earthly Life of this World were opened in Him? And thus it was that *Adam* died, and thus his Eyes were opened.

Again, when his Eyes were thus opened, or the Light and Life of this World thus opened in him, he was immediately aſhamed and ſhocked at the Sight of his own Body, and wanted to *hide* it from himſelf, and from the Sight of the Sun. Now, how could this have happened to him, if his Body had not undergone ſome very extraordinary Change, from a State of Glory and Perfection to a lamentable Degree of Vileneſs and Impurity?

All the Terror at his fallen State ſeems to ariſe from the ſad Condition, in which he ſaw and felt his outward Body. This made him aſhamed of himſelf; this made him tremble at hearing the Voice of God; this made him creep behind the Trees, and endeavour to hide and cover his Body with Leaves.

And is not all this the ſame Thing, as if

Adam

Adam had ſaid, *All my Sin, my Guilt, my Miſery, and Shame, are publiſhed before Heaven and Earth, by this ſad State and Condition in which my Body now appears.*

But now, what was this ſad State and Condition of his Body? What did *Adam* ſee in the Manner and Form of it that filled him with ſuch Confuſion? Why, he only ſaw that he was fallen from his Paradiſical Glory to have the ſame groſs Fleſh and Blood as the Beaſts and Animals of this World have; which was to bring forth an Offspring in the ſame earthly Manner as they did. He could ſee, and be aſhamed of no other Deformity in his Body, but that which he had in common with the Animals of this World; and therefore there was nothing elſe in his outward Form that He could be aſhamed of; and yet it was his *outward Form* that filled him with Confuſion. And is not this the greateſt of all Proofs, that before his Fall his Body had not *this Nature* and Condition of the Beaſts in it? Is it not the ſame Thing, as if he had ſaid, *This Body which now makes me aſhamed, and which I want to hide, though it be only with thin Leaves, becauſe it brings me down amongſt the Animals of this World, is not that firſt Body of Glory into which God*

at firſt breathed the Breath of Lives, and in which I became a Living Soul.

Again, if *Adam*'s Body had been of the ſame kind of Fleſh and Blood as ours is now, only in a better State of Health and Vigour, how could he have been created Immortal? If he was not created Immortal, how can it be ſaid, that Sin alone brought Mortality or Death into Human Nature? But if he had Immortality in his firſt created State, then he muſt have ſuch a Body as none of the Elements, or Elementary Things of this World, could act upon; for there is no Death in any Creature of this World, but what is brought upon it by that Strife and Deſtruction which the four Elements bring up on one another. But if Sin alone gave the Elements, and all Elementary Things their firſt Power of acting upon the Body of *Adam*, then it is plain, that before his Sin he had not, could not have, a Body of *ſuch Fleſh* and *Blood* as we now have, but that he ſtood, as to the *State*, *Nature*, and *Condition* of his outward Body, at as great a Diſtance and Difference from the Animals of this World, as Heaven does from Earth, and was created with Fleſh and Blood as much exalted above, and ſuperior to the Nature and Power of all the Elements, as the Beaſts of this World are under them.

And

And herein plainly appears the true Senſe of that ſaying, *God made not Death*, that is, he made not *That* which is *mortal*, or *dying* in the Human Nature, but Sin alone formed and produced *That* in Man, which could and muſt die like the Bodies of Beaſts. *Death*, and the *Grave*, and the *Reſurrection*, are all three ſtanding Proofs, that the Body of *beſtial* Fleſh and Blood, which we now have, at the Sight of which *Adam* was aſhamed, which muſt die, which can rot in the Grave, which muſt not be ſeen after the Reſurrection, was not that firſt Body in which *Adam* appeared before God in Paradiſe: For if it is an undeniable Truth of Scripture, that this *Fleſh and Blood cannot enter into the Kingdom of God*; it muſt be a Truth of the ſame Certainty, that *this Fleſh* and *Blood* could not by God Himſelf be brought into Paradiſe, but that it muſt have the *ſame Original* with every other polluted Thing that is an Abomination in his Sight, or incapable of entring into the Kingdom of God.

20. That the Goſpel alſo plainly ſhews, that Man was created in the Dignity and glorious Enjoyment of the Tri-une Life of God, and that his Fall was a falling into the earthly Life of the Light and Spirit of this World, I have ſufficiently proved from the greateſt Articles

ticles of our Chriſtian Faith, concerning the Neceſſity, Nature, and Manner of our Redemption, in the Book of *Chriſtian Regeneration*. I have there ſhewn, that Baptiſm in the Name of the Father, Son and Holy Ghoſt, ſignifies Nothing but our being born again into this Tri-une Life of God.——That the Neceſſity of being born again of the *Word* or Son of God, of being born of the *Spirit*, or receiving Him as a Sanctifier of our new raiſed Nature, plainly proves that what we loſt by the Fall was this Tri-une Life of God: He that denies this, denies the whole of the Chriſtian Redemption *.

21. It has been already obſerved, that when Man was created in his Original Perfection the Holy Trinity was his Creator; but when Man was fallen, or had loſt his firſt Divine Life, then there began a new Language of a *Redeeming* Religion. Father, Son, and Holy Ghoſt, were now to be conſidered, not as creating every Man as they created the Firſt, but as *differently* concerned in raiſing the fallen Race of Mankind to that firſt Likeneſs of the Holy Trinity, in which their firſt Father was created: Hence it is, that the Scriptures ſpeak of the Father as *Drawing* and *Calling* Men, becauſe

* See *Spirit of Prayer*, Part II. Page 63, &c. Page 91. *Way to divine Knowledge*, Page 39—53.

becauſe the *Deſire*, which is from the Father's Nature, muſt be the firſt Mover, Stirrer, and Beginner. This Deſire muſt be moved and brought into an *anguiſhing State*, and have the Agitation of a Fire that is *kindling*; and then Men are truly *drawn* by the *Father*.

The Son of God is now conſidered as the *Regenerator* or Raiſer of a new Birth in us, becauſe he enters a ſecond Time into the Life of the Soul, that his own Nature and Likeneſs may be again generated in it, and that he may be *That* to the Soul in its State, *which* he is to the Father in the Deity.

The Holy Ghoſt is repreſented as the *Sanctifier*, or Finiſher of the Divine Life reſtored in us, becauſe as in the Deity the Holy Ghoſt proceeds from the Father and the Son, as the amiable bleſſed *Finiſher* of the Tri-une Life of God; ſo the fallen Nature of Man cannot be raiſed out of its unholy State, cannot be bleſſed and ſanctified with its true Degree of the Divine Life, till the Holy Spirit ariſes up in it.

Since then the Tri-une God, or the three Perſons in the one God, muſt have this Difference of Shares, muſt reach out this different Help to the Raiſing up of fallen Man, it is undeniable, that the firſt created Man ſtood

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in the Image and *real Likeneſs* of the one God, not only repreſenting, but *really having* in his Birth and Life, the Birth and Life of the Holy Trinity. God the Father, Son, and Holy Ghoſt, had *ſuch* a Unity in Trinity *in Man*, as they had in the Deity itſelf: How elſe could Man be the Image and Likeneſs of the Holy Trinity, if it was not ſuch a Birth in Man, as it was in itſelf? Or, how could the Holy Trinity dwell and operate in Man, each Perſon according to its reſpective Nature, unleſs there was the ſame threefold Life in Man as there is in God? How could the Holy Trinity be an Object of Man's Worſhip and Adoration, if the Holy Trinity had not produced itſelf in Man? The Creature is only to own and worſhip its Creator; therefore Father, Son, and Holy Ghoſt, muſt have each of them their *Creaturely* Offspring, or *Product* in Man, if Man is to worſhip Father, Son, and Holy Spirit. If therefore you deny *Angels*, and the Souls of perfect Men, to have the tri-une Nature, or Life of God in them, if you deny that Father, Son, and Holy Spirit, have ſuch Union and Relation in the Soul, as they have out of it, you are guilty of as great Hereſy and Apoſtacy from the Goſpel, as if you denied the Father to be the Creator, or Him that

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calleth and *draweth*, the Son to be the Redeemer, or Him that regenerates, and the Holy Spirit to be Him that ſanctifieth Human Nature.

22. Again: Conſider this great Truth which will much illuſtrate this Matter; you can be an *Inhabitant* of no World, or a *Partaker* of its Life, but by its being inwardly the *Birth* of your own Life, or by having the *Nature* and *Condition* of that World *born* in you. As thus, *Hell* muſt be *inwardly born* in the Soul, it muſt *ariſe* up within it, as it does without it, before the Soul can become an Inhabitant of it.

Again: That which is the Life of this outward World, *viz.* its *Fire*, and *Light*, and *Air*, muſt have ſuch a *State* and *Birth* within you, as they have without you, before you can be an Inhabitant or Partaker of the Life of this World; that is, Fire muſt be in you, muſt be the *ſame Fire*, have the ſame *Place* and *Nature* within you, have the ſame Relation to the *Light* and *Air* that is within you, as it has without you, or elſe the Fire of the *outward World* cannot keep up, or have any *Communion* with your own Life.

The Light of this World can ſignify nothing to you, cannot reach or enrich you with its

Powers

Powers and Virtues, if the ſame Light is not ariſen in the *ſame Manner* in the kindling of your own Life, as it ariſes in the outward World.

The *Air* alſo of this World can do you no Good, can be no *Blower* up and Preſerver of your Life, but becauſe it has the *ſame Birth* in you that it has in an outward Nature. And therefore it muſt be a Truth of the greateſt Certainty, that ſo it muſt of all Neceſſity be with reſpect to the *Kingdom of God*, or that *Life* which is to be had in the *Beatifick Preſence* of God; it muſt, by an abſolute Neceſſity, have the *ſame Birth* within you as it has without you, before you can enter into it, or become an Inhabitant of it: If you are to live, and be eternally bleſſed in the *tri-une Life* or Beatifick Preſence of God, that Tri-une Life muſt, of the utmoſt Neceſſity, firſt make itſelf *creaturely* in you; it muſt *be* and *ariſe* in you, as it does without you, before you can poſſibly enter into any Communion with it.

Now is there any Thing more plain and Scriptural, more eaſy to be conceived, more pious to be believed, and more impoſſible to be denied, than all this? And yet this is all that I have ſaid in two Propoſitions in the Treatiſe upon

upon *Chriſtian Regeneration:* It is there ſaid, " Man was created by God *after his own Image*, " and *in his own Likeneſs*, a Living Mirror of " the Divine Nature, where *Father*, *Son*, *and* " *Holy Ghoſt*, each brought forth their own " Nature in a Creaturely Manner." Now what is this but ſaying, That the Holy Trinity brought forth a Creature in its own Likeneſs, ſtanding in a creaturely Birth of the divine Tri-une Life? If it did not ſtand thus, how could it have a Likeneſs of the Holy Trinity? Or how could it have its *Form* or *Creation* from the Holy Trinity? Or how could it, without this Tri-une Life in itſelf, enter into, or be a Partaker of the Tri-une Life or Preſence of God? In the next Propoſition it is ſaid; " In it, that is, in this created Image of the " Holy Trinity, the Father's Nature genera- " ted the Divine *Word*, or *Son* of God, and " the Holy Ghoſt proceeded from them both " as an amiable moving Life of both. This " was the *Likeneſs* or *Image* of God, in which " the firſt Man was created, a true Offspring " of God, in whom the Divine Birth ſprung " up as in the Deity, where Father, Son, and " Holy Ghoſt, ſaw themſelves in a creaturely " manner."

Now what is this but ſaying, in the plaineſt Manner, only thus much, that the tri-une, creaturely Life ſtood in the *ſame Birth* and Generation of its threefold Life, as the Deity does, whoſe Image, Likeneſs, and Offspring it is? And can it poſſibly be otherwiſe? For if the Creature cometh from the Father, Son, and Holy Ghoſt, as their *created Image* and *Likeneſs*, muſt not That which it hath from the Father be of the *Nature* of the Father, That which it hath from the Son be of the *Nature* of the Son, and That which it hath from the Holy Ghoſt be of the *Nature* of the Holy Ghoſt? And muſt they not therefore ſtand in the Creature in ſuch Relation to one another, as they do in the Creator? If it is the Nature of the Father to *generate*, if it is the Nature of the Son to be *generated*, if it is the Nature of the Holy Ghoſt to *proceed* from both, muſt not That which you have from the Father generate in you, That which you have from the Son be *generated* in you, and that which you have from the Holy Ghoſt *proceed* from both in you? All which is only ſaying this plain and obvious Truth, that That Being, or *created Life*, which you have from Father, Son, and Holy Ghoſt, muſt ſtand in ſuch a *tri-une Relation* within you as it does without

without you; that having this threefold Likeneſs of God, you may be capable of entering into an Enjoyment of his *tri-une*, *beatifick* Life or Preſence.

For, conſider again this Inſtance, with regard to the Life of this World. The *Fire*, and *Light*, and *Air* of outward Nature muſt become *creaturely* in you; that is, you muſt have a Fire that is your *own creaturely* Fire, you muſt have a Light that is generated by or from your *own Fire*, a *Breath* that proceeds from your *own Fire*, and *Light*, as the *Air* of outward Nature proceeds from its Fire and Light: You muſt have all this *Nature* and *Birth* of Fire, and Light, and Air, in your own creaturely Being, or you cannot poſſibly *live in*, or have a Life from the Fire, and Light, and Air of *outward Nature:* No Omnipotence can make you a *Partaker* of the Life of this outward World, without having the Life of this outward World *born in* your own creaturely Being. And therefore no Omnipotence can make you a *Partaker* of the Beatifick Life or Preſence of the Holy Trinity, unleſs that Life ſtands in the *ſame tri-une State* within you, as it does without you.

The Nature of this World muſt become *creaturely* in you, before you can live, or have

a Share in the Life of this World; the tri-une Nature of God muſt breathe forth itſelf to ſtand creaturely in you, before you can live, or have a Share in the Beatifick Life or Preſence of the Tri-une God.

Now is not all this ſtrictly according to the very outward *Letter*, and inward *Truth* of the moſt important Articles of the Chriſtian Religion? For what elſe can be meant by the Neceſſity of our being born again of the *Word*, or Son of God, being born of the *Spirit* of God, in order to our Entrance into the Kingdom of Heaven? Is not this ſaying, that the Tri-une Life of God muſt firſt have *its Birth* in us, before we can enter into the tri-une, beatifick Life, or Preſence of God? What elſe is taught us by that *new Birth* ſought for by a *Baptiſm*, in the Name of the Father, Son, and Holy Ghoſt? Does it not plainly tell us, that the Tri-une Nature of the Deity is *That* which wants to be born in us, and that our Redemption conſiſts in Nothing elſe but in the *Bringing forth* this new Birth in us, and that, being thus born again in the *Likeneſs* of the Holy Trinity, we may be capable of its threefold Bleſſing and Happineſs? The New Teſtament tells us of the Impoſſibility of our being *redeemed* but by the Son of God, of the Im-

poſſibility of our being made *holy* but by the Holy Spirit of God: Now how could we want any diſtinct Thing *particularly* from the Son of God, any diſtinct Thing *particularly* from the Holy Ghoſt, in order to raiſe and repair our fallen Nature; how could *this Particularity* be thus *abſolutely neceſſary*, but becauſe the holy *threefold Life* of the Deity muſt ſtand *within* us, in the Birth of our own Life, as it does without us, that ſo we may be capable of living in God, and God in us.

Search to Eternity, why no *Devil* or *Beaſt* can poſſibly be a *Partaker* of the Kingdom of Heaven, and there can only this *one Reaſon* be aſſigned for it, becauſe neither of them have the *Tri-une Holy Life* of God in them: For every created Thing does, and muſt, and can only want, ſeek, unite with, and enjoy That *outwardly*, which is of the *ſame Nature* with itſelf. Remove a *Devil* where you will, he is ſtill in Hell, and always at the *ſame Diſtance* from Heaven; he can touch, or taſte, or reach Nothing but what is in Hell. Carry a *Beaſt* where you pleaſe, either to *Court*, or to *Church*, he is yet at the *ſame infinite Diſtance* from the Joys and Fears either of *Church*, or *Court*, as the Beaſts that never ſaw any Thing elſe but their own Kind: and all this is

grounded ſolely on this Eternal Truth, namely, That no Being can riſe *higher* than its *own* Life reaches. The *Circle* of the *Birth* of Life in every Creature is its neceſſary *Circumference*, and it cannot poſſibly reach any farther; and therefore it is a joyful Truth, that Beings created to *worſhip* and *adore* the Holy Trinity, and to enter into the beatifick Life and Preſence of the Tri-une God, muſt of all Neceſſity have the *ſame Tri-une Life* in their own Creaturely Being. And now, what can be ſo glorious, ſo edifying, ſo raviſhing, as this Knowledge of God and ourſelves? The very Thought of our ſtanding in this *Likeneſs* and *Relation* to the Infinite Creator and *Being* of all Beings is enough to kindle the Divine Life within us, and melt us into a continual Love and Adoration: For how can we enough love and adore that Holy Trinity which has created us in its own Likeneſs, that we might live in an Eternal Union and Communion with it? Will any one call this an *irreverend* Familiarity, or *bold* Looking into the Holy Trinity, which is nothing elſe but a thankful Adoration of it, as our Glorious Father and Creator? It is our beſt and only Acknowledgment of the greateſt Truths of the Holy Scriptures; it is the Scripture Doctrine of the Trinity kept in its own Simplicity,

Simplicity, ſeparated from *Sckolaſtick Speculations*, where the three in God are only diſtinguiſhed by that threefold Share that they have in the Creation and Redemption of Man. When we thus know the Trinity in ourſelves, and adore its high Original in the Deity, we are poſſeſſed of a Truth of the greateſt Moment, that enlightens the Mind with the moſt ſolid and edifying Knowledge, and opens to us the fulleſt Underſtanding of all that concerns the Creation, Fall, and Redemption of Man.

Without this Knowledge, all the Scripture will be uſed as a *dead Letter*, and formed only into a *figurative, hiſtorical* Syſtem of Things, that has no Ground in Nature: And learned Divines can only be learned in the Explication of Phraſes and verbal Diſtinctions.

The firſt Chapters of *Geneſis* will be a Knot that cannot be untied; the Myſteries of the Goſpel will be only called *fœderal Rites*, and their inward Ground reproached as enthuſiaſtick Dreams: But when it is known, that the *Tri-une Nature* of God was brought forth in the *Creation* of Man, that it was loſt in his *Fall*, that it is *reſtored* in his *Redemption*, a never-failing Light ariſes in all Scripture from *Geneſis* to the *Revelations*. Every Thing that is ſaid of God, as Father, Regenerator, or

Sanctifier of Man ; every Thing that is ſaid of Jeſus Chriſt, as Redeeming, forming, dwelling in, and quickening ; and of the Holy Spirit, as moving and ſanctifying us ; every Thing that is ſaid of the Holy Sacraments, or promiſed in and by them, has its deep and inward Ground *fully diſcovered* ; and the whole Chriſtian Religion is built upon a *Rock*, and that Rock is *Nature*, and God will appear to be doing every Good to us, that the God of all Nature can poſſibly do. The Doctrine of the Holy Trinity is wholly practical ; it is revealed to us, to diſcover our high Original, and the Greatneſs of our Fall, to ſhew us the deep and profound Operation of the Tri-une God in the Recovery of the Divine Life in our Souls ; that by the Means of this Myſtery thus diſcovered, our Piety may be rightly directed, our *Faith* and *Prayer* have their proper Objects, that the Workings and Aſpirings of our own Hearts may co-operate and correſpond with that Tri-une Life in the Deity, which is always deſiring to manifeſt itſelf in us ; for as every Thing that is in us, whether it be Heaven, or Hell, riſes up in us by a *Birth*, and is generated in us by the Will-ſpirit of our Souls, which kindles itſelf either in Heaven, or Hell, ſo this Myſtery of a Tri-une Deity manifeſting itſelf,

itſelf, as a *Father* creating, as a *Son* or *Word* regenerating, as a *Holy Spirit* ſanctifying us, is not to entertain our Speculation with dry metaphyſical Diſtinctions of the Deity, but to ſhew us from what a Height and Depth we are fallen, and to excite ſuch a Prayer and Faith, ſuch a Hungring and Thirſting after this Triune Fountain of all Good, as may help to generate and bring forth in us that firſt Image of the Holy Trinity in which we were created, and which muſt be born in us before we can enter into the State of the Bleſſed: Here we may ſee the Reaſon, why the learned World has had ſo many fruitleſs Diſputes about this Myſtery, and why it has been ſo often a Stone of Stumbling to Philoſophers and Criticks; it is becauſe they began to Reaſon about that, which never was propoſed to *their Reaſon*, and which no more belongs to human Learning and Philoſophy, than *Light* belongs to our *Ears*, or Sounds to our *Eyes*. No Perſon has any *Fitneſs*, nor any *Pretence*, nor any *Ground* from Scripture, to think, or ſay any Thing of the Trinity, till ſuch Time as he ſtands in the State of the Penitent Returning *Prodigal*, weary of his own ſinful ſhameful Nature, and deſiring to renounce the World, the Fleſh, and the Devil; and then is he *firſt* permitted

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to be baptized *into the Name of the Father, Son, and Holy Ghoſt:* This is the *firſt Time* the Goſpel *teaches*, or calls any one to the Acknowledgment of the Holy Trinity. Now as this Knowledge is firſt given in Baptiſm, and there only as a Signification of a Tri-une Life of the Deity, which muſt be regenerated in the Soul; ſo the Scriptures ſay Nothing afterwards to this Baptized Penitent concerning the Trinity, but only with Regard to *Regeneration*, every where only ſhewing him how Father, Son, and Holy Ghoſt, all equally divine, muſt draw, awaken, quicken, enlighten, move, guide, cleanſe, and ſanctify the new-born Chriſtian: Is it not therefore undeniably plain, that all abſtract Speculations of this Myſtery, how it is in itſelf, how it is to be *ideally* conceived, or Scholaſtically expreſſed by us, are a Wandring from that true Light, in which the Trinity of God is ſet before us, which is only revealed as a Key, or Direction to the true Depths of that Regeneration, which is to be ſought for from the Tri-une Deity? But to go on in a farther Account of the Creation.

23. Now as all Creatures, whether intellectual, animate or inanimate, are Products or Emanations of the *Divine Deſire*, created

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out of the Father, who from Eternity to Eternity generates the Son, whence the Holy Spirit eternally proceeds; ſo every intelligent created Being, not fallen from its State, ſtands in the *ſame Birth* or *generating Deſire*, it generates in its Degree, as God the Father generates eternally the Son, and is bleſſed and perfected in the Divine Life by having the Holy Spirit ariſe up in it.

Hence it is, that thoſe Angels which ſtood, and continued in the *ſame Will* and *Deſire* in which they came out from God, willing and deſiring as God from all Eternity had *willed* and *deſired*, were by the Riſing up of the Holy Spirit in them *confirmed* and *eſtabliſhed* in the Divine Life, and ſo became eternally and inſeparably united with the ever-bleſſed Tri-une Deity.

On the other hand, thoſe Angels which did not keep their *Will* and *Deſire* in its firſt created *Tendency*, but raiſed up an *own Will* and *Deſire*, which own Will and Deſire was their *direct full* chuſing and deſiring to *be* and *do* ſomething, which they could not be and do in God, and is therefore properly called their aſpiring to be *above* God, or to be without any *Dependance* upon him; theſe Angels, by thus going *backwards* with their Will and Deſire

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out of or *from* God and the *Divine Truth*, could only find or generate *That* which had the *utmoſt Contrariety* to God and the Divine Birth, and ſo became under a neceſſity of finding themſelves in an Eternal *State*, *Spirit*, and *Life* that was *directly contrary* to all that is good, holy, amiable, bleſſed, and divine.

Now the *Will* and *Deſire* in every Creature is *generating* and *efficacious*, ſtrictly according to the State and Nature of that Creature *; therefore Eternal Beings, in an Eternal State, muſt have an Eternal Power and Efficacy in the Working of their Wills and Deſires: When therefore thoſe Angels, with all the Strength of their Eternal Deſires, turned away from, and contrary to God and the Divine Birth, they could become Nothing elſe but Beings eternally ſeparated and broken off from all that was God and Goodneſs: For Eternal Beings that ſtood only in an eternal State, acting with all their Vigour, not doubting, but ſtrongly willing, could not do any thing that had only a *Temporal Nature* and *Effect*, becauſe they ſtood not in ſuch a Nature or ſuch a World, and therefore what they willed and generated with all their Nature (which was a Contrariety to God) that became the Eternal State of their Nature.

* See *Way to divine Knowledge*, Page 139—160.

Nature. And this is the Birth and Origin of Helliſh Beings.

God had done all to them and for them that he had done to and for the Angels that ſtood; he had given them the ſame holy *Beginning* of their Lives, had brought them forth out of himſelf in the *ſame Tendency*; that which was the Nature of other Angels was theirs; he could not make any eſtabliſhed, fixed, and unchangeable Angels, becauſe the Life of every Thing muſt be a *Birth*; and *willing* Beings muſt have a *Birth* of their *Wills*; he could not make them *fixed*, becauſe every Thing that comes from God muſt *ſo* come from him, *as* it was in him, a *ſelf-exiſtent* and *ſelf-moving* Power, and therefore no Goodneſs of God could hinder their having a *Self-motion*, becauſe they were, and could be Nothing elſe but Creatures brought forth *by*, and *out* of his own *ſelf-exiſtent* and *ſelf-moving* Nature.

God is all Good, and every Thing that comes out from him, as his Creature, Product, or Offspring, muſt come forth in *that State* of Goodneſs which it had in Him; and every Creature, however high in its Birth from God, muſt in the Beginning of its Life have a *Power* of joining with or departing from God, becauſe the Beginning of its Life is nothing

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elſe but the Beginning of its own *Self-motion* as a Creature; and therefore no Creature can have its State or Condition *fixed*, till it gives itſelf up either wholly unto God, or turns *wholly* from him; for if it is an Intelligent Creature, it can only be ſo, by having the Intelligent Will of God derived into it, or made creaturely in it; but the Intelligent Will brought into a creaturely Form muſt be *That* which it was in the Creator, and therefore muſt be the ſame *ſelf-exiſtent* and *ſelf-moving* Power that it was before it became creaturely in any Angel or Spirit. And thus the Cauſe and Origin of Evil where-ever it is, is abſolutely and eternally ſeparated from God.

24. Again: As all Intelligent Beings can no way attain their Happineſs and Perfection, but by ſtanding with their Will and Deſire united to God, in the *ſame Tendency* in which the Father eternally generateth the Son, from whence the Holy Spirit proceedeth as the Finiſher of the tri-une beatifick Life, ſo the ſame Thing is manifeſtly proved to us by the loweſt kind of Beings that are in this viſible World; for all *Vegetables*, by their Attraction or Aſtringency, which is *their Deſire*, and it is an *Out-birth* of the Divine Deſire, reach their utmoſt Perfection by the *ſame Progreſs*, that is, by getting a Birth

a Birth of the *Light* and *Spirit* of this outward World into them, and ſo become infallible though remote Proofs, that no Life can be brought to its proper Perfection in the Creature, till the Image of the *Tri-une Life* of God is, according to the State and Capacity of the Creature, formed in it: Look where you will, every Thing proclaims and proves this great Truth. The Chriſtian Doctrine of the Salvation of Mankind by a Birth of the Son and Holy Spirit of God in them, is not only written in Scripture, but in the *whole State* and *Frame* of Nature, and of every Life in this World; for every perfect Fruit openly declares, that it can have no Goodneſs in it, till the *Light* and *Spirit* of this World has done that to it and in it, which the Light and Spirit of God muſt do to the Soul of Man, and therefore is a full Proof, that it is as abſolutely neceſſary for every Human Creature to deſire, believe, and receive the Birth of the Son and Holy Spirit of God to ſave it from its own Wrath and Darkneſs, as it is neceſſary for every Fruit of the Earth to be raiſed and regenerated from its own Bitterneſs and Sourneſs, by receiving the Light and Spirit of this World into it.

25. Some Learned Men, willing to diſcover the Image of the Holy Trinity in the Creation,

ation, have obſerved *three Properties* both in Body and Spirit, which they ſuppoſed to be a proper Likeneſs of the Trinity. But all this is Nothing to the Matter.

For as the Holy Trinity is a *threefold Life* in God, ſo the Image of the Trinity is only found in a *threefold Life* in the Creature; for it is the *whole Birth*, or Generation of the Thing itſelf, whether it be corporeal or ſpiritual, that ſtands in ſuch a *threefold State* as the Holy Trinity doth, that is the *proper Likeneſs* or Image of the Trinity. As there is one infinitely perfect Deity, becauſe this one Deity is Father, Son, and Holy Spirit, ſo every Creature that is an original Production of the Deity, or in its proper State of Perfection, ſtands in its whole Being or generating as the Deity doth, and neither hath, or ever can have any Perfection, but becauſe the Tri-une Nature of God is manifeſted and brought forth in it; for Perfection of Life *in* God, and a Perfection of Life *derived* from God, muſt ſtand in the ſame threefold State; and that which is a Life from the Deity muſt have a Life of the Trinity in it.

26. Take away *Attraction* or *Deſire* from the Creature of this World, and you annihilate the Creature; for where there is no Attraction

Attraction or Desire, there can be no Nature or Being; and therefore Attraction or Desire shews the Work of the Creator in every Thing, or what is meant by the *divine Fiat*, or Creting Power. Now what is it which this *Attraction* or *Desire* wants, hungers, draws, and reaches after? Nothing else but the *Light* and *Spirit* of this World. What is the *true*, *deep*, and *infallible* Ground of this? Why does this Desire *thus* work in every Life of this World? It is because the Eternal Will in the Deity is a *Desiring* or *Generating* the Son, from whence the Holy Spirit of God proceeds: And therefore Attraction, which is an *Out-birth* of the Divine Desire, stands in a perpetual Desiring of the Light and Spirit of this World, because they are the two *Out-births* of the Light and Holy Spirit of God. What rational Mind can help being charmed with this wonderful Harmony and Relation betwixt God, Nature, and Creature?

27. And now, my dear Reader, if you are either *Arian* or *Deist*, be so no longer: The Ground is dug up from under you, and neither Opinion has any Thing left to stand upon; you may wrangle and wrest the Doctrine of Scripture, because it is only taught in Words; but the Veil is now taken off from Nature,

and every *Plant* and *Fruit* will teach you, with the Clearneſs of a Noon-day Sun, theſe two great Truths; *Firſt*, That Father, Son, and Holy Spirit, are one Being, one Life, one God: *Secondly*, That the Soul, which is dead to the Paradiſical Life, muſt be made alive again by the Birth of the Son and Holy Spirit of God in it, in the ſame Manner as a *dead Seed* is, and only can be brought to Life in this World, by the Light and Spirit of this World.

If you are an *Arian*, do not content yourſelf with the Numbers that are with you, or with a Learned Name or two that are on your Side: *Arianiſm* has never yet been recommended by the Genius and Learning of a *Baronius*, or *Bellarmin*; and nothing but a poor groping, purblind Philoſophy, that is not able to look either at God, Nature, or Creature, hath ever led any Man into it: For it is a Truth proclaimed by all Nature and Creature, that there is a *threefold Life* in God, and every Thing that is, whether it be *happy*, or *miſerable*, perfect or imperfect, is only ſo, becauſe it has, or has not the *Tri-une Nature* of God in it.

A *beginning* Fruit is like a *Poiſon*; a *Seed*, for a while, is ſhut up in a *hard Death*. Why are they both at *firſt* in this State? It is be-

 cauſe

cauſe each of them ſtands *as yet* only in that *firſt Birth* of Nature, which is but a *Beginning Manifeſtation* of the Deity. Let the Light of the Sun, and the Spirit of this World, be born in them, and then the ſour aſtringent Fruit, and the *dead Seed* becomes a perfect vegetable Life, and is in its kind perfect, for this *one only* Reaſon, becauſe the Tri-une Life of the Deity is truly manifeſted in it.

28. If you are a *Deiſt*, made ſo either by the diſorderly State *of your own* Heart, or by Prejudices taken from the Corruptions and Diviſions of Chriſtians, or from a Diſlike of the Language of Scripture, or from an Opinion of the Sufficiency of a Religion of Human Reaſon, or from whatever elſe it may be, look well to yourſelf, Chriſtianity is no Fiction of Enthuſiaſm, or Invention of Prieſts.

If you can ſhew, that the Goſpel propoſes to bring Men into the Kingdom of Heaven by any other Method, than that which *Nature* requires to make any Creature a living Member of this World, then I will acknowledge the Goſpel not to be founded in Nature.

But if what the Goſpel ſaith of the abſolute Neceſſity, that the fallen Soul be born again of the Son and Holy Spirit of God, is the very ſame which all temporal Nature ſaith of every

Thing that is to enter into the Life of this World, *viz.* that it cannot partake of the Life of this World, till the Light and Spirit of this World is born in it; then does not all Nature in this World, and every Life in it, declare, that the Chriſtian Method of Salvation is as *neceſſary* to raiſe fallen Man, as the Sun and Spirit of this World are to bring a Creature alive into it?

Now as there is but one God, ſo there is but *one Nature*, as unalterable as that God from whom it ariſes, and whoſe Manifeſtation it is; ſo alſo there is but *one Religion* founded in Nature, and but one Salvation *poſſible* in Nature. Revealed Religion is nothing elſe but a Revelation of the *Myſteries* of Nature, for God cannot reveal, or require any Thing by a ſpoken or written Word, but that which he reveals and requires by *Nature*; for *Nature* is his great *Book* of Revelation, and he that can only read its Capital Letters, will have found ſo many Demonſtrations of the Truth of the written Revelation of God *.

But to ſhew that there is but one Salvation *poſſible* in Nature, and that Poſſibility ſolely contained in the Chriſtian Method: Look from the Top to the Bottom of all Creatures, from

* *Spirit of Love*, Part II. Page 134—149.

from the higheſt to the loweſt Beings, and you will find that *Death* has but *one Nature* in all Worlds, and in all Creatures: Look at *Life* in an Angel, and Life in a *Vegetable*, and you will find that *Life* has but *one* and the *ſame* Form, one and the ſame Ground in the whole Scale of Beings: No Omnipotence of God can make that to be Life which is not Life, or that to be Death which is not Death, according to Nature; and the Reaſon is, becauſe Nature is nothing elſe but God's own outward Manifeſtation of what he inwardly is, and can do; and therefore no Revelation from God can teach, or require any Thing but that which is taught and required by God in and through Nature. The Myſteries of Religion therefore are no higher, nor deeper than the Myſteries of Nature, and all the *Rites*, *Laws*, *Ceremonies*, *Types*, *Inſtitutions*, and *Ordinances* given by God from *Adam* to the Apoſtles, are only typical of ſomething that is to be done, or inſtrumental to the doing of that, which the *unchangeable Working* of Nature requires to be done. As ſure therefore as there is but one and the ſame Thing that is *Death*, and one and the ſame Thing that is *Life* throughout all Nature, whether temporal or eternal, ſo ſure is it, that there is but one Way to Life or Salvation for

fallen Man. And this Way, let it be what it will, muſt and can be only that which has its *Reaſon* and *Foundation* in *that* one Univerſal Nature, which is the one unchangeable Manifeſtation of the Deity. For if there is but *one Thing* that is Life, and one thing that is Death throughout all Nature, from the higheſt *Angel* to the hardeſt *Flint* upon Earth, then it muſt be plain, that the *Life* which is to be raiſed or reſtored by Religion muſt and can only be reſtored according to Nature: And therefore true Religion can only be the Religion of Nature, and Divine Revelation can do nothing elſe, but reveal and manifeſt the Demands and Workings of Nature.

29. Now the one great Doctrine of the Chriſtian Religion, and which includes all the reſt, is this, that *Adam* by his Sin *died* to the Kingdom of Heaven, or that the *Divine Life* extinguiſhed in him; that he cannot be *redeemed*, or reſtored to its firſt *Divine Life*, but by having it kindled or regenerated in him by the Son and Holy Spirit of God: Now that which is here called *Death*, his loſing the Light and Spirit of the Kingdom of Heaven, and that which is here made neceſſary to make him *alive* again to the Kingdom of Heaven, are the *very ſame* which are called, and are *Death* and *Life* throughout all Nature, both temporal and

and eternal: And therefore, the Chriſtian Religion, requiring this Method of raiſing Man to a Divine Life, has its infallible Proof from all Nature*. Conſider Death, or the Deadneſs that is in a *hard Flint*, and you will ſee what is the *Eternal Death* of a fallen *Angel*: The *Flint* is dead, or in a State of Death, becauſe its *Fire* is bound, compacted, ſhut up, and impriſoned; this are its Chains and Bands of Death: A *Steel* ſtruck againſt a *Flint* will ſhew you, that every Particle of the Flint conſiſts of this *compacted Fire*.

Now a fallen Angel is in no other State of Death, knows no other Death than this: It is in its whole Spiritual Intelligent Being, nothing elſe but that *very ſame* which the Flint is, in its inſenſible Materiality, *viz.* an impriſoned compacted darkened Fire-ſpirit, ſhut up, and tyed in its own Chains of Darkneſs as the Fire of the Flint; and you ſhall ſee by and by, that the Flint is changed from its firſt State into its preſent Hardneſs of Death, in the ſame Manner, and by the ſame Means, as the Heavenly Angel is become a fiery Serpent in the State of Eternal Death.

Now, look at every Death that can be found betwixt that of a fallen Angel, and that of a hard Flint, and you will find that Death enters no where, into no kind of Vegetable,

* *Spirit of Love*, Part II. Page 117, &c.

Plant, or Animal, but as it has entered into the *Angel*, and the *Flint*, and ſtands in the ſame manner in every Thing where-ever it is.

Now that a fallen Angel is nothing elſe but a Fire-ſpirit *impriſoned* in the ſame manner as a Flint is an impriſoned Fire, is plain from the Scripture Account of them; not only becauſe all the wrathful Properties of a Fire *without Light* are aſcribed to them as their eſſential Qualities, but becauſe the *Place* of their Habitation, or the *State* of their Life, is a *Fire* of *Hell*. For how could it be poſſible, that a *helliſh Fire* ſhould be the Eternal *State* of their Life, unleſs their *Nature* was ſuch a Fire? Muſt not their painful Condition ariſe from *their Nature*, and their Miſery be only a Senſibility of themſelves, of that which they have made themſelves to be? Therefore if Fire *ſhut up* in Darkneſs is the Nature of Hell, it can only be ſo, becauſe ſuch a darkened Fire is the *very Nature* of a fallen Angel. Or how again could the Human Soul, which has withſtood its Salvation in this Life, be ſaid to fall into *Eternal Death*, or the Fire of Hell, if the Soul itſelf did not become *that Fire* of Hell? For when you ſay the Soul enters into Hell, you ſay neither more nor leſs, than if, you had ſaid, that Hell enters into the Soul; therefore,

therefore, the State of Hell, and the State of the Soul in Hell, is one and the ſame Thing. If therefore Hell is a State of Fire ſhut up and impriſoned from all Communion with Light, then the ſame dark impriſoned Fire muſt be the Nature of the fallen Angel and loſt Soul; and thus what your Eyes ſee to be the *Death* or *Deadneſs* of a Flint is that ſame Thing, or that *ſame State* of the Thing, which the Scripture aſſures you to be the *Eternal Death* of a fallen Angel, and a loſt Soul. Here alſo you may ſee a plain Proof of what I have elſewhere declared concerning the fallen Soul, that conſidered *without* its Redeemer in it (or the *Word* of Life which was reſerved and treaſured up in *Adam* at his Fall) it is in itſelf, as a fallen Soul, the *ſame dark fiery* Spirit as the Devils are; and that the Reaſon why Men wholly given up to Wickedneſs, and who have *ſuppreſſed* the Redeeming Power of God in their Souls, do not become *fully ſenſible* of this State of their Souls, is this, becauſe the Soul, while it is in *this Fleſh* and *Blood*, is capable of being *ſoftened*, *aſſwaged*, and *comforted*, in ſome Degree or other, by the Influences of the *Sun* and *Spirit* of this World, as all other Creatures and Beings are. And if it was not thus, how could it be a plain conſtant Doctrine of Scripture,

ture, that when the *Unredeemed Soul* departs this Life, it is incapable of any thing but Hell? Is not this directly saying, that Hell, or the Sensibility of Hell was only hid and suppressed in such a Soul by the Life and Light of this World shining upon it?

Now what I have said of the sad Condition of the Soul at the *Fall*, that it lost the Divine Life, or the Birth of the Son and Holy Spirit of God in it, and so became of the *same dark fiery* Nature as the Devils, is not possible to be denied, without denying the most universally received Doctrine of Scripture.

Is it not a fundamental Doctrine of Scripture, that *Adam* and all his Posterity had been *left* in a State of *Eternal Death*, or Damnation, unless Jesus Christ had become their Redeemer, and taken them out of their natural State? But how can you believe or own they had been *left* in this State, without believing and owning that they were *in* it? Or, how can you with the Scripture believe, that by the Fall they became *Heirs* of Eternal Death and Damnation with the Devils, unless you believe and affirm, that by the Fall they became of a hellish diabolical Nature? Or how can you hold, that by the Fall they *wanted* to be delivered from the State of the Devils, and yet

not

not allow, that by the Fall they got the Nature of the Devils? Can any Thing be more abſurd and inconſiſtent? Is it not the ſame Thing as ſaying, that God made them Heirs of Eternal Death and Hell, before they were by Nature fit for it, or before they had extinguiſhed in themſelves the Divine Life which was at firſt brought forth in them?

Again: It is a Scripture Doctrine of the utmoſt Certainty and Importance, that thoſe Souls which have *totally* reſiſted and withſtood all that God has done in them and for them by his Son Jeſus Chriſt, will, at their Departure from the Body, be incapable of any Thing but *Eternal Death*, or a helliſh Condition. Now, how can you poſſibly hold this Doctrine of Scripture, without holding at the ſame Time, that the Soul was in that State by the Fall, before it had received its Redeemer, as it is then in, when it has *refuſed* to receive him; for all that you can ſay of a loſt Soul is only this, that it has *loſt* its Redeemer, and therefore is only in the Condition of that Soul which has *not received* him: And therefore, if a loſt Soul is only an unredeemed Soul, it muſt be plain, that the Soul, *before* it had received its Redeemer, was in the miſerable Condition, and had the miſerable Nature of a loſt Soul; and

therefore,

therefore the only Difference between the fallen Soul, and the loſt Soul is this, they are both in the *ſame need* of a Saviour, both have the *ſame miſerable* Nature, becauſe they have him *not*; but the one has the Offer of him, and the other has refuſed to accept of Him: But by its final Refuſal of him, it has only left him in Poſſeſſion of that *fallen State* of a helliſh Condition, which it had before a Saviour was given to it; and therefore, it is a Truth of the utmoſt Certainty, that *Adam*, by his Fall, died to the Divine Life, and that by this Death, his Soul became of the *ſame Nature* and *Condition* with the fallen Angels; and that therefore *that new Birth* or Regeneration, which he is to obtain by his Redeemer Jeſus Chriſt, is nothing elſe but the bringing back his Soul into the Kingdom of Heaven, by a *Birth* of the Son and Holy Spirit of God brought forth in it, that ſo the Life of the Tri-une God may be in him *again*, as it was at his *Creation*, when his Soul was firſt breathed forth from the Tri-une God. Is there any Thing more great, more glorious, or more conſiſtent than theſe Truths? Or is there any Poſſibility of denying any Part of them, without giving up the whole? Or is there any Reaſon, why a Chriſtian ſhould be loth to believe this, and this alone, to be the

true

true State of that Regeneration which is ſo abſolutely required by the Goſpel? Is it an unreaſonable or uncomfortable Thing to be told, that our Regeneration is a true and real Regaining that heavenly, divine, immortal Life, which at firſt came forth from God, and which alone can enter into the Kingdom of Heaven?

Say that *Adam* did not die a real Death at his Tranſgreſſion, that he did not loſe a divine immortal Life, Light, and Spirit, that he did not then firſt become a mere earthly, mortal, Diabolical Animal in the true and proper Senſe of the Words, but that theſe Things could only be affirmed of him in a figurative Form of Speech; ſay this, and then tell me what Reality you have left in any Article of our Salvation?

But if all theſe Things muſt be ſaid of fallen Man according to the ſtricteſt Truth of the Expreſſion, then the Goſpel Regeneration, by a Birth of the Son and Holy Spirit of God ariſing a *ſecond Time* in the Soul of Man, muſt mean ſuch a real Birth of a new heavenly Life, as the proper Senſe of the Words denote.

30. But to return now to my Argumentation with the Deiſt.

I have

I have plainly ſhewn you, that there is and can be but one kind of Death through all Nature, whether temporal or eternal; and this I have done, by ſhewing that *Eternal Death* in an *Angel* is the ſame Thing, and has the ſame Nature, as the hard Death that is in a ſenſeleſs Flint. But if it be a certain Truth, that Death has but *one Way* of entring into, or poſſeſſing any Being from the higheſt of ſpiritual to the loweſt of material Creatures, then, though nothing elſe could be offered, it muſt be an infallible Conſequence, that *Life* has but one Way of being *kindled* throughout all Nature, and that therefore there can be but *one true* Religion, and that only can be it, which hath the *one only way* of kindling the heavenly Life in the Soul.

Now look where you will, the Birth or kindling of Life through all Nature ſhews you, that the Way of Goſpel Regeneration, or raiſing the Divine Life again in the fallen Soul, is that one and the ſame Way by which every kind of Life is, and muſt be raiſed, wherever it is found. The Goſpel ſaith, unleſs the fallen Soul be born again from above, be born again of the Word, or Son, and the Spirit of God, it cannot ſee, or enter into the Kingdom of Heaven: Now here it ſays a Truth,

as

as much confirmed and ratified by all Nature, as when it is ſaid, except a Creature hath the Light and Spirit of this World born in it, it cannot become a living Animal of this World; or, except a *Seed* has the Light and Spirit of this World incorporated in it, it cannot become a *Vegetable* of this World, either as Plant, Fruit, or Flower. Aſk now wherein lies the abſolute Impoſſibility that the fallen Soul ſhould be raiſed to its Divine Life, without a *Birth* of the *Son* and Holy *Spirit* of God in it, and the true Ground of this Impoſſibility is only this, becauſe a *Seed* ſhut up in its own cold Hardneſs cannot poſſibly be raiſed in its higheſt Vegetable Life, but by a *Birth* of the *Light* and *Spirit* of this World riſing up in it.

On the other hand, aſk why a *Seed* cannot poſſibly become a Vegetable Life, till the Light and Spirit of this World has been incorporated, or generated in it; and the only true Ground of it is, becauſe a fallen Soul can only be raiſed to a Divine Life, or become a Plant of the Kingdom of Heaven, by receiving the Birth of the Light and Spirit of God into it. For the true Reaſon, why Life is in *ſuch a Form*, and riſes in *ſuch* a Manner in the loweſt Creature living, is becauſe it does and muſt ariſe

in

in the *ſame manner*, and ſtand in the *ſame Form* in the higheſt of Living Creatures: For Nature does, and muſt always act and generate in *one* and the *ſame unchangeable* Manner, becauſe it is nothing elſe but the *Manifeſtation* of one unchangeable God.

It is *one* and the *ſame* Operation of Light and Spirit, that turns Fire into every Degree and kind of Life, that can be found either in temporal or eternal Nature: It is one and the ſame Operation of Light and Spirit, that upon one State of Fire raiſes only a *vegetable* Life, upon another State of Fire raiſes an *animal* Life, upon another State of Fire raiſes an *intellectual* and *angelical* Life.

There is no State or Form of Death in any Creature, but where ſome kind of Fire is ſhut up from Light and Spirit, nor is there any kind of Life, but what is kindled by the ſame Operation of Light and Spirit upon ſome ſort of Fire.

A *Fruit* muſt firſt ſtand in a *poiſonous*, *ſour*, *aſtringent*, *bitter*, and *fiery* Agitation of all its Parts, before the Light and Spirit of this World can be generated in it. And thus Light and Spirit operate upon one ſort of Fire in the Production of a vegetable Life.

An *Animal* muſt be conceived in the ſame manner, it muſt begin in the *ſame Poiſon*, and when Nature is in its *fiery Strife*, the Light and Spirit of this World kindles up the true animal Life.

Thus alſo there is but one kind or State of Death that can fall upon any Creature, which is nothing elſe but its *loſing the Birth* of Light and Spirit in itſelf, by which it becomes an impriſoned, dark Fire. In an Animal, Vegetable, or mere Matter, it is a ſenſeleſs State of impriſoned Fire; in an Angel, or intellectual Being, as the Soul of Man, it is a *ſelf-tormenting*, *ſelf-generating*, *fiery* Worm, that cannot loſe its Senſibility, but is in a State of Eternal *Death*, becauſe it is ſeparated *eternally* from that Light and Spirit, which alone can raiſe a divine Life in any intellectual Creature.

And thus it is plain, beyond all Poſſibility of Doubt, that there is neither *Life* nor *Death* to be found in any Part of the Creation but what ſets its infallible Seal to this Goſpel Truth, that fallen Man cannot enter into the Kingdom of Heaven any other Way, than by being born again of the Son and Holy Spirit of God.

31. And here, my Friend, you may with Certainty ſee what a poor groundleſs *Fiction*

your Religion of *Human Reaſon* is; its Inſignificance and Emptineſs are ſhewn you by every Thing you can look upon.

Salvation is a *Birth of Life*, but Reaſon can no more bring forth *this Birth*, than it can kindle Life in a *Plant*, or *Animal:* You might as well write the Word, *Flame*, upon the out-ſide of a *Flint*, and then expect that its impriſoned Fire ſhould be *kindled* by it, as to imagine that any *Images*, or *Ideal Speculations* of Reaſon painted in your Brain, ſhould raiſe your Soul out of its State of Death, and kindle the Divine Life in it. No: Would you have Fire from a *Flint*, its Houſe of Death muſt be *ſhaken*, and its Chains of Darkneſs *broken off* by the Strokes of a *Steel* upon it. This muſt of all Neceſſity be done to your Soul, its *impriſoned Fire* muſt be awakened by the *ſharp Strokes* of Steel, or no true Light of Life can ariſe in it: All Nature and Creature tell you, that the Heavenly Life muſt begin in you from the ſame Cauſes, and the ſame Operation as every earthly Life, whether vegetable or animal, does in this World *.

Now, look where you will, all Life muſt be generated in this Manner: Firſt, an *Attraction*, or an *aſtringing* Deſire, muſt work itſelf into an *anguiſhing Agitation*, or *painful Strife*;

* *Way to Divine Knowledge*, Page 162, &c.

Strife; this Attraction, become reſtleſs and highly agitated, is that *firſt Poiſon*, or Strife of the *Properties* of Nature, which is and muſt be the *Beginning* of every *Vegetable* or *Animal* Life; it is by this *Strife* or inward *Agitation*, that it reaches and gets a *Birth* of the Light and Spirit of this World into it, and ſo becomes a Living Member, either of the animal, or vegetable World.

Now this muſt be your Proceſs; a *Deſire* brought into an *anguiſhing State*, or the *bitter Sorrows* and *fiery Agitations* of Repentance, muſt be the *Beginning* of a Divine Life in your Soul; it is by this awakened Fire, or inward Agitation, that it becomes capable of being regenerated, or turned into an heavenly Life, by the Light and Holy Spirit of God.

Nothing is, or can poſſibly be Salvation, but this regenerated Life of the Soul: How vain and abſurd would it be, to talk of a Creature's being made a Member of a vegetable or animal Kingdom, through an *outward Grace* or *Favour*, or by any *outward Thing* of any kind? For do not Senſe, Reaſon, and all Nature, force you to confeſs, that it is abſolutely impoſſible for *any Thing* to become a *Living Member* of the animal or vegetable Kingdom, but by having the animal or vege-

table Life *raiſed* or brought forth in it? Therefore, do not Senſe and Reaſon, and all Nature join with the Goſpel in affirming, that no Man can enter into the Kingdom of Heaven, till the *Heavenly Life*, or that which is the Life in Heaven, *be born* in him?

The Goſpel ſays to the fallen earthly Man, that he muſt be *born again from above*, before he can ſee, enter into, or become a Living Member of the Kingdom that is above.

Now he that underſtands this to be a *figurative Saying*, that requires no *real Birth* of a *real Life* that is only above, but that an earthly Man may enter into the Life of Heaven, by only carrying this figurative Saying along with him, is as abſurd, as ignorant, and offends as much againſt Senſe, Reaſon and all Nature, as he who holds that it is a *figurative Expreſſion*, when we ſay that nothing can enter into the vegetable Kingdom, till it has the *vegetable Life* in it, or be a Member of the Animal Kingdom, till it hath the Animal Life born in it *.

And if ſome Learned Men will ſay, that it is *Religious Enthuſiaſm* to place our Salvation, or Capacity for the Kingdom of Heaven, in the *inward Life* or *Birth* of *Heaven* derived into our Souls, they are only as learned as thoſe who

* *Way to Divine Knowledge*, Page 159.

who ſhould call it *Philoſophical Enthuſiaſm* to place the true Nature of a Vegetable, or Animal, in its getting the *inward real Birth* of a Vegetable and Animal Life. But to return to the Deiſt.

You act as if God was a Being that had an *arbitrary diſcretionary* Will or Wiſdom, like that of a great Prince over his Subjects, who will reward Mankind according as their Services appeared to him. And ſo you fancy, that your Religion of Reaſon may appear as valuable as a Religion that conſiſts of Forms, and Modes, Ordinances, and Doctrines of Revelation; but your Idea of the laſt Judgment is a Fiction of Reaſon that knows nothing rightly of God. God's laſt rewarding is only his laſt ſeparating every Thing into its own Eternal Place; it is only putting an end to all temporary Nature, to the Mixture of Good and Evil that is in Time, and leaving every Thing to be *That* in *Eternity*, which it has made itſelf to be in *Time*. Thus it is that our Works follow us, and thus God rewards every Man according to his Deeds *.

During the Time of this World God may be conſidered as the good Huſbandman; he ſows the Seed, the End of the World is the Harveſt, the Angels are the Reapers; if you

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* *Way to Divine Knowledge*, Page 169—183.

are *Wheat*, you are to be gathered into the the Barn; if you are *Tares*, it ſignifies nothing *whence*, or *how*, or by what *Means* you are become ſo; Tares are to be rejected becauſe they are Tares, and Wheat to be gathered by the Angels becauſe it is Wheat: This is the Mercy, and Goodneſs, and Diſcretionary Juſtice of God, that you are to expect at the laſt Day. If you are not Wheat, that is, if the heavenly Life or the Kingdom of God is not grown up in you, it ſignifies nothing what you have choſe in the ſtead of it, or why you have choſe it; you are not *That* which alone can help you to a Place in the Divine Granary.

God wants no Services of Men to reward, he only wants to have *ſuch a Life* quickened and raiſed up in you, as may make it *poſſible* for you to enter into, and live in Heaven.

He has created you out of his own *Eternal Nature*, and therefore you muſt have either an Eternal Life, or Eternal Death according to it. If eternal Nature ſtandeth *in you*, as it doth *without* you, then you are born again to the Kingdom of Heaven; but if Nature works contrary in you to what it does in Heaven, then you are in Eternal Death: And here lies the Neceſſity of our being *born* again of the *Word* and *Spirit* of God, in order to the Kingdom of Heaven. It is becauſe we are created

out of that eternal Nature which is the *Kingdom of Heaven*; it is becauſe we are *fallen out* of it into a Life of temporal Nature, and therefore muſt have the Life of eternal Nature *re-kindled* in us, before we can poſſibly enter into the Kingdom of Heaven: Therefore, look where you will, or at what you will, there is only one Thing to be done, we want Nothing elſe but to have the *Light World*, or the Life of Eternal Nature, kindled again in our Souls, that *Life*, and *Light*, and *Spirit* may be *That* in our Souls which they are in Eternal Nature, out of which our Souls were created; that ſo we may be heavenly Plants growing up to the Kingdom of Heaven *.

You deceive yourſelf with fancied Notions of the Goodneſs of God; you imagine that ſo perfect a Being cannot damn you for ſo ſmall a Matter, as *chuſing* a Religion according to your *own Notions*, or for not joining yourſelf with this or that Religious Society.

But all this is great Ignorance of *God*, and *Nature*, and *Religion*. God has appointed a Religion, by which Salvation is to be had according to the *Poſſibility* of Nature, where no Creature will be ſaved or loſt, but as it works with or contrary to Nature. For as the God

* *Way to Divine Knowledge*, Page 186——195.

of Nature cannot himſelf act *contrary* to Nature, becauſe Nature is the *Manifeſtation* of himſelf, ſo every Creature having its Life in and from *Nature*, can have only *ſuch* a Life, or *ſuch* a Death, as is according to the *Poſſibility* of Nature: And therefore no Creature will be ſaved by an *arbitrary* Goodneſs of God, but becauſe of its *Conformity* to Nature, nor any Creature loſt by a Want of Compaſſion in God, but becauſe of its Salvation being *impoſſible* according to the *whole State* of Nature.

It is not for Notional or Speculative Miſtakes that Man will be rejected by God at the laſt Day, or for *any Crimes* that God could *over-look*, if he was ſo pleaſed; but becauſe Man has continued in his *unregenerate State*, and has reſiſted and ſuppreſſed that *Birth of Life*, by which alone he could become a Member of the Kingdom of Heaven. The *Goodneſs* and *Love* of God have no *Limits* or *Bounds*, but ſuch as his Omnipotence hath: And every Thing, that hath a *Poſſibility* of partaking of the Kingdom of Heaven, will *infallibly* find a Place in it.

God comes not to Judgment to diſplay any Wrath of his own, or to inflict any Puniſhment as from Himſelf upon Man: He only comes to declare, that all temporary Nature is

at an End, and that therefore all Things muſt be and ſtand in their own Places in Eternal Nature: His Sentence of *Condemnation* is only a leaving them that are loſt in ſuch a Miſery of their *own Nature*, as has finally rejected all that was poſſible to relieve it.

You fancy that God will not reject you at the laſt Day for having not received this, or that *Mode*, or *Kind* of Religion: But here all is Miſtake again. You might as well imagine, that no particular *kind* of Element was neceſſary to extinguiſh Fire, or that *Water* can ſupply the *Place* of Air in kindling it, as ſuppoſe that no *particular kind* of Religion is abſolutely neceſſary to raiſe up ſuch a Divine Life in the Soul, as can only be its Salvation; for Nature is the *Ground* of all Creatures, it is God's Manifeſtation of himſelf, it is his Inſtrument in and by which he acts in the Production and Government of every Life; and therefore a Life that is to belong to *this* World muſt be raiſed according to *temporal* Nature, and a Life that is to live in the next World muſt be raiſed according to *Eternal* Nature.

Therefore all the particular *Doctrines*, *Inſtitutions*, *Myſteries*, and *Ordinances* of a revealed Religion that comes from the God of Nature, muſt have their *Reaſon*, *Foundation*, and

and *Neceſſity* in Nature; and then your renouncing ſuch a revealed Religion is renouncing *all* that the God of Nature can do to ſave you.

When I ſpeak of Nature as the true Ground and Foundation of Religion, I mean nothing like that which you call the Religion of *Human Reaſon*, or *Nature*; for I ſpeak here of *Eternal Nature*, which is the Nature of the *Kingdom of Heaven*, or that Eternal State, where all redeemed Souls muſt have their Eternal Life, and live in Eternal Nature by a Life derived from it, as Men and Animals live in temporal Nature by a Life derived from it; for ſeeing Man ſtands with his Soul in Eternal Nature, as certainly as he lives outwardly in temporal Nature, and ſeeing Man can have nothing in this World, neither Happineſs, nor Miſery from it, but what is according to temporal Nature, he can with his Soul attain nothing, nor ſuffer any Thing in the next World, but what is according to the Eternal Nature of that World; and therefore it is an infallible Truth, that that *particular* Religion can *alone* do us any Good, or help us to the Happineſs of the next World; which works *with* and *according* to Eternal Nature, and is able to *generate* that Eternal Life in us. But your Notion of a Goodneſs of God that may be expected

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at the laſt Day, is as groundleſs, as if you imagined that God would then ſtand over his Creatures in a compaſſionate kind of *weighing* or *conſidering* who ſhould be ſaved, and who damned, becauſe a good-natured Prince might do ſo towards Variety of Offenders.

But hear how the God of Nature himſelf ſpeaks of this Matter: *Behold, I have ſet before thee, Life and Death, Fire and Water;—chuſe which thou wilt.* Here lies the *Whole* of the Divine Mercy; it is all on *this ſide* the Day of Judgment: Till the End of Time, God is *compaſſionate* and *long-ſuffering*, and continues to every Creature a *Power* of chuſing Life or Death, Water or Fire; but when the End of Time is come, there is an End of Choice, and the laſt Judgment is only a putting every one into the full and ſole Poſſeſſion of *That* which he has choſe.

But your Notion of a Goodneſs of God at the laſt Day ſuppoſes, that if a Man has erroneouſly choſen *Death* inſtead of *Life*, and *Fire* inſtead of *Water*, that God will not ſuffer ſuch a Creature to be deprived of Salvation through a *miſtaken Choice*; but that in ſuch a Creature, he will make *Death* to be *Life*, and *Fire* to be *Water*. But you might as well expect, that God ſhould make a Thing to be and not to be

be at the ſame Time ; for this is as poſſible as to make Hell to be Heaven, or Death to be Life: For Darkneſs can no more be Light, Death can no more be Life, Fire can no more be Water, in any Being through a Compaſſion of God towards it, than a *Circle* could be a *Square*, a Falſhood a Truth, or *two* to be more than *three*, by God's looking upon them.

32. Our Salvation is an *Entrance* into the Kingdom of Heaven ; now the *Life*, *Light*, and *Spirit* of Heaven, muſt as neceſſarily be in a Creature before it can *live* in Heaven, as the Life, Light, and Spirit of this World, muſt be in a Creature before it can *live* in this World : Therefore the *one only* Religion, that can ſave any one Son of fallen *Adam*, muſt be that which can *raiſe* or *generate* the Life, Light, and Spirit of Heaven in his Soul, that when the Light and Spirit of this World leave him, he may not find himſelf in Eternal Death and Darkneſs.

Now if the Light and Spirit of Heaven are *generated* in your Soul as they are generated in Heaven, if they riſe up in your Nature *within* you, as they do in eternal Nature *without* you (which is the Chriſtian new Birth, or Regeneration) then you are become capable of the Kingdom of Heaven, and nothing can keep

keep you out of it; but if you die without this Birth of the Eternal Light and Spirit of God, then your Soul ſtands in the *ſame Diſtance* from, and *Contrariety* to the Kingdom of Heaven, as Hell does: If you die in this unregenerate State, it ſignifies nothing *how* you have lived, or *what* Religion you have owned, all is left undone that was to have ſaved you: It matters not what *Form* of Life you have appeared in, what a Number of decent, engaging, or glorious Exploits you have done, either as a *Scholar*, a *Stateſman*, or a *Philoſopher*; if they have proceeded only from the Light and Spirit of this World, they muſt die with it, and leave your Soul in that Eternal Darkneſs, which it muſt have ſo long as the Light and Spirit of Eternity are not generated in it.

And this is the true Ground and Reaſon, why an outward *Morality*, a *Decency* and *Beauty* of Life and Conduct with reſpect to this World, ariſing only from a *Worldly Spirit*, has nothing of Salvation in it: He that has his Virtue only from this World is only a *Trader* of this World, and can only have a Worldly Benefit from it. For it is an undoubted Truth, that every Thing is neceſſarily bounded by, or kept within the Sphere of its *own Activity*; and therefore to expect Heavenly Effects from a Worldly

a Worldly Spirit is Nonſenſe : As *Water* cannot riſe higher in its Streams than the Spring from whence it cometh, ſo no Actions can aſcend farther in their Efficacy, or riſe higher in their Value, than the *Spirit* from whence they proceed. The Spirit that comes from Heaven is always in Heaven, and whatſoever it does, tends to and reaches Heaven : The Spirit that ariſes from this World is always in it; it is as worldly when it gives *Alms*, or prays in the *Church*, as when it makes *Bargains* in the *Market*. When therefore the Goſpel ſaith, He that gives Alms to be ſeen of Men hath his Reward, it is grounded on this general Truth, That every Thing, every Shape, or Kind, or Degree of Virtue that *ariſes* from the *Spirit* of this World, has nothing to expect but *That* which it can receive from this World : For every Action muſt have its Nature and Efficacy according to the Spirit from whence it proceeds. He that loves to ſee a *Crucifix*, a worthleſs Image, ſolely from this Principle, becauſe from his Heart he embraces Chriſt as his ſuffering Lord and Pattern, does an Action poor and needleſs in itſelf, which yet by the Spirit from whence it proceeds *reaches* Heaven, and *helps* to kindle the heavenly Life in the Soul. On the other hand, he that from

a *ſelfiſh*

a *ſelfiſh Heart*, a *Worldly Spirit*, a Love of Eſteem, diſtinguiſhes himſelf by the moſt rational Virtues of an exemplary Life, has only a Piety that may be reckoned amongſt the *periſhable* Things of this World.

33. You (the *Deiſt*) think it a *Partiality* unworthy of God, when you hear that the *Salvation* of Mankind is attributed and appropriated to *Faith* and *Prayer* in the Name of Jeſus Chriſt. It muſt be anſwered, *Firſt*. That there is *no Partiality* of any kind in God; every Thing is accepted by him according to its *own Nature*, and receives all the Good from him that it can poſſibly receive: *Secondly*. That a Morality of Life, not ariſing from the *Power* and *Spirit of* Jeſus Chriſt, but brought forth by the Spirit of *this World*, is the ſame Thing, has the ſame Nature and Efficacy in a Heathen as a Chriſtian does, only the *ſame* worldly Good to the one as it does to the other; therefore there is not the leaſt Partiality in God, with reſpect to the *Moral Works* of Mankind, conſidered as ariſing from, and directed by the Spirit of this World.

Now were theſe the *only Works* that Man could do, could he only act from *the Spirit* of this World, no *Fleſh* could be ſaved, that is, no earthly Creature, ſuch as Man is, could poſſibly

begin

begin to be of a heavenly Nature, or have a heavenly Life *brought* forth in him; for it is only a Spirit from Heaven derived into the fallen Nature, that makes *any Beginning* of a heavenly Life in it, that can lay the *Poſſibility* of its having the leaſt Ability, Tendency, and Diſpoſition towards the Kingdom of Heaven. This Spirit derived from Heaven is the *Birth* of the Son of God, given to the Soul as its *Saviour*, *Regenerator*, or *Beginner* of its Return to Heaven; it is that *Word* of Life, or *Bruiſer* of the Serpent, that was reſerved or treaſured up in the firſt fallen Father of Men; it is this *alone* that gives to all the Race of *Adam* their *Capacity* for Salvation, their *Power* of being again Sons of God; and therefore Faith and Prayer in the *Name* of Jeſus Chriſt, or Works done in the *Spirit* and *Power* of Jeſus Chriſt, can *alone ſave* the Soul, becauſe the Soul can have *no Relation* to Heaven, *no Communion* with it, *no Beginning* or *Power* of Growth in the heavenly Life, but ſolely by the Nature and Name of Jeſus Chriſt *derived* into it. God's Redemption of Mankind is as univerſal as the Fall: It was the one Father of all Men that fell, therefore, all his Children were born into his fallen State: It was the *one Father* of all Men that was redeemed by the *Word* of Life reſerved or treaſured

up

up in him, therefore all his Children are born into his State of Redemption, and have as certainly the ſame Bruiſer of the Serpent in the *Birth* of their Life from him, as they have from him a *Serpentine Nature* that is to be bruiſed.

Hence it was, that this *Bruiſer* of the Serpent, when born of a Virgin, and come to die for the World, ſaith of himſelf, I am the *Way*, the *Truth*, and the *Life*; *no Man cometh unto the Father* but by me. Hence alſo the Apoſtle ſaith, *There is none other Name under Heaven given among Men, whereby we muſt be ſaved*,—becauſe he is that *ſame* ſaving Name, or Power of Salvation which from the *Beginning* was given to *Adam*, as a *Word* of Life reſerved and treaſured up in his Soul, or Bruiſer of the Serpent: And therefore, as ſure as *Adam* had *any Power* of Salvation *derived* into him from Jeſus Chriſt, ſo ſure was it, that the Apoſtle *muſt tell* both Jews and Heathens, that there *was no Salvation in any other*.

Therefore, though Jeſus Chriſt is the *one only* Saviour of all that can any where, or at any Time, be ſaved, yet there is no *Partiality* in God, becauſe this ſame Jeſus Chriſt, who came in Human Fleſh to the Jews in a certain Age, was that *ſame Saviour* who was given to *Adam*, when all Mankind were in his Loins; and

who, through all Ages, and in all Countries, from the firſt Patriarchs to the End of the World, is the common Saviour, as he is the common *Light that lighteth every Man* that cometh into the World, and that *Principle* of *Life* both in Jews and Heathens, by which they had any Relation to God, or any *Power*, or *Right* to call him Father. When therefore you look upon the Goſpel as *narrowing* the Way of Salvation, or limiting it to thoſe, who only know and believe in Jeſus Chriſt ſince his Appearance in the Fleſh, you miſtake the *whole Nature* of the Chriſtian Redemption.

And when you reject *this Saviour* that then appeared, and *died* as a Sacrifice upon the *Croſs*, you do not renounce a *particular kind* of Religion, that was given *only* at a certain Time to one Part of the World, but you renounce the *one Source* and *Fountain* of all the Grace and Mercy that God *can* beſtow upon Mankind, you renounce your Share of that firſt Covenant which God made with *all Men* in *Adam*, you go back into his *firſt fallen* State, and ſo put yourſelf into that Condition of Eternal Death, from which there is no Poſſibility of Deliverance, but by that one Saviour whom you have renounced.

And now, my dear Friend, beware of Prejudice, or Hardneſs of Heart: One careleſs, or one relenting Thought upon all that is here laid before you, may either quite ſhut out, or quite open an Entrance for true Conviction. I have ſhewn you what is meant by Chriſtian Redemption, and the abſolute Neceſſity of a *new* and *heavenly Birth*, in order to obtain your Share of a heavenly Life in the next World: I have confirmed the Truths of the Goſpel, by Proofs taken from what is undeniable in Nature: And I readily grant you that nothing can be true in revealed Religion, but what has its *Foundation* in Nature; becauſe a Religion coming from the God of Nature, can have no other End but to reform, and ſet right the Failings, Tranſgreſſions, and Violations of Nature. When the Goſpel ſaith, that Man fallen from the State of his Creation, and become an earthly Animal of this temporal World, muſt be born again of the Son and Holy Spirit of God, in order to be a heavenly Creature, it is becauſe all Nature ſaith, that an immortal eternal Soul muſt have an *immortal eternal* Light and Spirit to make it live in Eternal Nature, as every Animal muſt have a *temporal* Light and Spirit in order to live in temporary Nature. Muſt you not therefore either deny the *Im-*

mortality of the Soul, or acknowledge the Neceſſity of its having an *Eternal* Light and Spirit? When the Goſpel ſaith, that nothing can *kindle* or *generate* the heavenly Life but the Operation of the *Light* and *Spirit* of Heaven, it is becauſe all Nature ſaith, that no temporal Life can be raiſed but in the *ſame manner* in temporary Nature. Muſt you not therefore be forced to confeſs, that Nature and the Goſpel both preach the *ſame Truths*.

Light and Spirit muſt be where-ever there are *living* Beings: And there muſt be the ſame Difference betwixt the Light and Spirit of different Worlds, as there is betwixt the Worlds themſelves. *Hell* muſt have its Light, or it could have no *living* Inhabitants, but its Light is not ſo *refreſhing*, not ſo *gentle*, not ſo *delightful*, not ſo *comfortable*, as flaſhing Points of Fire in the thickeſt Darkneſs of Night; and therefore their Light is called an *Eternal Darkneſs*, becauſe it can never *diſperſe*, but only horribly *diſcover* Darkneſs: Hell alſo muſt have its *Spirit*; but it is only an inceſſant Senſibility of *wrathful Agitations*, of which the Thunder and Rage of a Tempeſt is but a low ſhadowy Reſemblance, as being only a little outward Eruption of *That Wrath*, which is the inward reſtleſs Eſſence of the Spirit of Hell;

Hell; and therefore that Life, though it be a living Spirit, is juſtly called an *Eternal Death*.

The Light and Spirit of God admit of no Delineation or Compariſon, they are only ſo far known to any one, as they are brought into the Soul by a Birth of themſelves in it.

Now conſider, I pray you: The Light and Spirit of this World can no more be the Light and Spirit of *immortal Souls*, than *Graſs* and *Hay* can be the Food of Angels, but are as different from the Light and Spirit of Heaven, as an Angel is different from a Beaſt of the Field. When therefore the Soul of a Man departs from his Body, and is *eternally* cut off from *all* temporal Light and Spirit, what is it that can keep ſuch a Soul from falling into *Eternal Darkneſs*, unleſs it has in itſelf that *Light* and *Spirit*, which are of the ſame Nature with the Light and Spirit of Eternity, ſo that it may be in the Light of Heaven or Eternal Nature, as it was in the Light of this World in temporary Nature.

Light and Spirit muſt be in every Thing that lives, but the Death of the Body takes away the Light and Spirit of this World; if therefore the Light and Spirit of Heaven be *not born* in the Soul when it loſes the Body, it can only have that Light and Spirit which are the very *Death* and *Darkneſs* of Hell.

When Man loſt the Light and Spirit of his Creation, he loſt it by turning the *Will* and *Deſire* of his Soul into an Earthly Life; this was his Deſire of *knowing Good and Evil* in this World. His Fall therefore conſiſted in this, his Soul loſt its firſt *innate in-breathed* Light and Spirit of Heaven, and inſtead of it, had only the Light and Spirit of Temporary Nature, to keep up for a Time ſuch a Life in him from this World, as the proper Creatures of this World have: And this is the Reaſon, why Man, the nobleſt Creature that is in this World, has yet various Circumſtances of Neceſſity, Poverty, Diſtreſs and Shame, that are not common to other Animals of this World. It is becauſe the Creatures of this Life are here *at home*, are the proper Inhabitants of this World, and therefore that Womb out of which they are born, has provided them with all that they want; but Man being only *fallen* into it, and as a Tranſgreſſor, muſt in many Reſpects find himſelf in ſuch Wants as other Creatures have not. *Tranſitory Time* has brought them forth, and therefore they can have no Pain, nor Concern, nor Danger in *paſſing away*; becauſe it is the *very Form* of their Nature, to begin, and to have an End: And therefore the

God

God of Nature has no outward Laws, or Directions for the Creatures of this World.

But the Soul of Man being *not born* of the Light and Spirit of this tranſitory World, but only ſtanding a while as a *Stranger* upon Earth, and being under a *Neceſſity* of having either the Nature of an Angel, or a Devil, when it *leaves* this World, is met by the Mercy and Goodneſs of the God of Nature, is inwardly and outwardly called, warned, directed, and aſſiſted *how* to regain that Light and Spirit of Heaven which it loſt, when it fell under the temporary Light and Spirit of this World. And this is the whole Ground and End of revealed Religion, *viz.* to kindle ſuch a *Beginning* or *Birth* of the Divine Light and Spirit in the Soul, that when Man muſt take an Eternal Leave of the Light and Spirit of this World, he may not be in a State of Eternal Death and Darkneſs.

Now ſeeing the Light and Spirit of Heaven or Eternal Nature is as different from the Light and Spirit of this World, as an Angel is from an Animal of the Field, if you have lived here only to the Spirit and Temper of this World, governed by its Goods and Evils, and only wiſe according to its Wiſdom, you muſt die as *deſtitute* of the Light and Spirit of Hea-

ven as the Beaſts that periſh. You have now an *Averſion* and *Diſlike*, or at leaſt a *Diſbelief* of the Doctrines of Chriſtian Regeneration, you ſtruggle againſt *this Kind* of Redemption, you would have no Salvation from the *Light* and *Spirit* of Eternity regenerated in your Soul: Where then muſt you be, when the Light and Spirit of this World leave you?

Do you think that the Light and Spirit of God will then *ſeize* upon you, *ſhine* up in you by an *outward Force*, though they never could *be born* in you? Or do you think, that the Light and Spirit of God can *now be generating* themſelves in you, and ready to appear, as ſoon as you have ended a Life that has continually *reſiſted* them, and would have no *new Birth* from them? Or that God, by a compaſſionate Goodneſs, will not ſuffer you to be in that Condition, into which your *own Will* has brought you? No, my Friend, the *Will* that is in you muſt do *That* for you, which the Will that was in Angels did for thoſe that *ſtood*, and for thoſe that *fell*.

God's Goodneſs or Compaſſion is always in the *ſame* infinite State, always *flowing forth* in and through all Nature, in the ſame infinite Manner, and nothing wants it, but that which cannot receive it: Whilſt the Angels ſtood, they

they ſtood incompaſſed with the infinite Source of all Goodneſs and Compaſſion, God was communicated to them in as high a Degree as their Nature could receive; and they fell, not becauſe he ceaſed to be an infinite open Fountain of all Good to them, but becauſe they had a Will which muſt direct itſelf.

For the Will, at its firſt ariſing in the Creature, can be ſubject to no outward Power, becauſe it has no outward Maker; as it ſtands in a creaturely Form, God is its true Creator; but as a *Will*, it has no *outward Maker*; but is a Ray, or Spark, derived from the *Unbeginning* Will of the Creator, and is of the ſame Nature in the Creature as it was in the Creator, *ſelf-exiſtent*, *ſelf-generating*, *ſelf-moving*, and *uncontroulable* from without; and there could not poſſibly be a *free Will* in the Creator, but by its being *directly* derived, or propagated from the ſame Will in the Creature, for Nothing can be free *now*, but that which *always* was ſo.

But if the free Will of God, which is above and ſuperior to Nature, be communicated to the Creature, then the Creatures free Will muſt have the ſame Power over its *own Nature*, that the Will of God has over that Eternal Nature, which is his own Manifeſtation: And therefore

therefore every free Creature muſt have and find its *own* Nature in *this*, or *that* State, as a *Birth* from the free Working of its own Will. And here appears the true Reaſon why no Creatures of this World can commit Sin; it is becauſe they have no Will that is *ſuperior* to Nature: Their Will in every one of them is only the Will of Nature; and therefore let them do what they will, they are always doing that which is *natural*, and conſequently not ſinful. But the Will of Angels and Men being an *Offspring*, or *Ray*, derived from the Will of God, which is *ſuperior* to Nature, ſtands chargeable with the State and Condition of their Nature; and therefore it is that the Nature of the Devil, and the Nature of fallen Man is imputed to both of them as their Sin, which could not be, but becauſe their Will was uncontroulable, and gave Birth and Being to that State and Condition of Nature, which is called and is their Sin.

Therefore, O Man! look well to thyſelf, and ſee what Birth thou art bringing forth, what Nature is growing up in Thee, and be aſſured, that ſtand thou muſt in that State in Nature, which the Working of thy own Will has brought forth in Thee, whether it be happy or miſerable. Expect no arbitrary Goodneſs

of

of God towards Thee, when thou leaveſt this World; for that muſt grow for ever which hath grown here. God hath created thee in Nature, his Mercy hath ſhewn Thee all the Laws and Neceſſities of Nature, and how Thou may'ſt riſe from Thy Corruption, according to the Poſſibilities of Nature, and He can only ſave Thee by thy conforming to the Demands of Nature: The Greatneſs of the Divine Mercy and Favour towards all Men appears in this, that when all Nature had failed, and Mankind could from Nature have Nothing but Eternal Death, that God brought ſuch a Second *Adam* into the World, as being God and Man could make Nature begin its Work again, where it failed in the firſt *Adam*.

The *free Grace* and Mercy by which we are ſaid in the Scripture to be *ſaved*, is not an arbitrary Good Will in God, which ſaves whom he pleaſes; as a Prince may forgive ſome, and not forgive others, merely through his own Sovereign Grace and Favour: Nothing of this Kind hath any Place in God, or in the Myſtery of our Redemption; but the Mercy and Grace, by which we are ſaved, are therefore free, becauſe God hath freely, and from his own Goodneſs, put us into a *State* and Poſſibility of Salvation, by freely giving us Jeſus Chriſt

Chriſt (the Divine and Human Nature united in one Perſon) as the only Means of regenerating that firſt Divine and Human Life, which the whole Race of Mankind had loſt. In this Senſe alone it is, that all our Salvation is wholly owing to the free Grace of God, that is, our *State*, and *Poſſibility*, and *Means* of attaining Salvation, are wholly owing to his free Grace in giving us Jeſus Chriſt; but our Salvation conſidered as a *finiſhed Thing*, is not, cannot be found by any Act of God's free Grace towards us, but becauſe *all That* is done, altered, removed, ſuppreſſed, quickened, and recovered by us in the *State* of our Nature, which the free Grace of God had furniſhed us with the Poſſibility and Means of doing. If Nature and Creature had no Share in working out our Salvation; if it was all free Grace, effected againſt, and without the Powers of Nature, how comes it, that the fallen Angels are not to be redeemed as well as Man? Muſt we ſay that God is leſs good to them than he is to us? Or if they are not redeemed, can there be any other Reaſon for it, but becauſe it is an Impoſſibility in Nature? Muſt not an infinite Good do all the Good that is wanted, and is poſſible to be done? If free Grace can do what it pleaſes, if it wants no Concurrence of Nature and Creature, how

can any Being, whether Man or Angel, be eternally miſerable, but through an Eternal Defect in the Goodneſs of God towards it? Shall we call that infinite Goodneſs, which ſets Bounds and Limits to itſelf, and which could do more Good, but will not.

The Truth of the Matter is this, God is as infinite and boundleſs in Love and Goodneſs, as he is in *Power*, but his Omnipotence can only do that which is poſſible, and nothing is poſſible but that which hath its Poſſibility in Nature; becauſe Nature is God's firſt Power, his great univerſal Manifeſtation of his Deity, in, and through, and by which, all his infinite Attributes break forth and diſplay themſelves: So that to expect, that God ſhould do any Thing that is above, or contrary to this Nature, is as abſurd as to expect that God ſhould act above, or contrary to himſelf: As God can only make a Creature to be in, and through, and by Nature, ſo the Reaſon why he cannot make a Creature to be, and not to be at the ſame Time, is only this, becauſe it is contrary to Nature. Let no Man therefore truſt to be ſaved at the laſt Day by any *arbitrary* Goodneſs, or *free Grace* of God; for Salvation is, and can be nothing elſe, but the having *put off* all that is damnable and helliſh in our Nature, which Salvation can be

be found by no Creature, but by its own full conforming to, and concurring with thoſe myſterious Means, which the free Grace of God hath afforded for the Recovery of our firſt, perfect, glorious State in Nature.

CHAP.

CHAP. II.

Of Eternal and Temporal Nature. How Nature is from God, and the Scene of his Action. How the Creatures are out of it. Temporal Nature created out of that which is eternal. The fallen Angels brought the first Disorders into Nature. This World created to repair those Disorders. Whence Good and Evil are in every Thing of this World. How Heaven and Hell make up the Whole of this World. How the Fire of this World differs from eternal Fire; and the Matter of this World from the Materiality of Heaven. Eternal Nature is the Kingdom of Heaven, the beatific Manifestation of the Tri-une God. God is mere Love and Goodness. How Wrath and Anger come to be ascribed to him. Of Fire in general. Of the Unbeginning Fire. Of the Spirituality of Fire. How Fire comes to be in material Things. Whence the Possibility of kindling Fire in the Things of this World. Every Man is, and must be the Kindler of his own Eternal Fire, &c.

1. WAS there no *Nature*, there could be no Creature, becauſe the Life of every Creature is, and can be nothing elſe, but the Life of *that Nature* out of

of which it was created, and in which it has its Being. Eternal Beings muſt have their Qualities, Nature, Form and Manner of Exiſtence out of *Eternal Nature*, and temporal Beings out of temporary Nature: Was there no Eternity, there could be no Time, was there nothing infinite, there could be nothing finite; therefore we have here two great fundamental Truths that cannot be ſhaken; *Firſt*, That there is and muſt be, an *Eternal Nature*; becauſe there is a Nature that is temporary, and that it muſt be that to Eternal Creatures, which temporal Nature is to temporal Creatures: *Secondly*, That every where, and in all Worlds, *Nature* muſt ſtand between God and the Creature as the Foundation of all mutual Intercourſe; God can tranſact nothing with the Creature, nor the Creature have any Communion with God, but in and by *that Nature* in which it ſtands.

I hope no one will here aſk me for Scripture Proofs of this, or call theſe Truths *Noſtrums*, becauſe they are not to be found in the *ſame Form* of Expreſſion in ſome particular Text of Scripture. Where do the Holy Writings tell us, that a Thing cannot be and not be at the *ſame Time?* Or that every *Conſequence* muſt ariſe from *Premiſes?* And yet the Scripture

ture is continually ſuppoſing both theſe Truths, and there could be no Truth in the Scripture, or any where elſe, if theſe Things were not undeniable.

There is nothing ſaid of Man throughout all Scripture, but what ſuppoſes him to ſtand *in Nature*, under a Neceſſity of chuſing ſomething that is *natural*, either Life or Death, Fire or Water. There is nothing ſaid of God with relation to Creatures, but what ſuppoſes him to be the God of *Nature*, manifeſting himſelf in and through Nature, calling, aſſiſting, and directing every Thing to its higheſt *natural* State. Nature is the Scene of his Providence, and all the Variety of his governing Attributes diſplay themſelves by his various Operations in and through Nature: Therefore it is equally certain, that what God does to any Creature, muſt be done through the *Medium* of Nature, and alſo what the Creature does toward God, muſt be done in and through the Powers of *that Nature* in which it ſtands. No temporary Creature can turn to God, or reach after him, or have any Communion with him, but in and according to that Relation which temporary Nature bears to God; nor can any Eternal Beings draw near to, or unite with God in any *other manner*, than that in

which Eternal Nature is united with him. Would you know, why no Omnipotence of God can create Temporal Animals but out of temporary Nature, nor eternal Animals but out of Eternal Nature; it is becauſe no Omnipotence of God can produce a viſible *Triangle*, but out of, and by three viſible *Lines*; for, as *Lines* muſt be before there can be any *lineal Figures*, ſo *Nature* muſt be before there can be *natural Creatures*.

2. Every Thing that is in Being is either God, or Nature, or Creature; and every Thing that is not God is only a Manifeſtation of God; for as there is nothing, neither Nature, nor Creature, but what muſt have its Being in and from God, ſo every Thing is, and muſt be, according to its Nature more or leſs a *Manifeſtation* of God. Every thing therefore by its Form and Condition ſpeaks *ſo much* of God, and God in every Thing ſpeaks and manifeſts *ſo much* of himſelf. Temporary Nature is this beginning created Syſtem of *Sun*, *Stars*, and *Element*; it is temporary Nature, becauſe it begins and has an End, and therefore is only a temporary Manifeſtation of God, or God manifeſted according to tranſitory Things.

3. Properly and ſtrictly ſpeaking, nothing *can begin* to be: The Beginning of every Thing

Thing is nothing more than its beginning to be in a *new State*. Thus *Time* itſelf does not begin to be, but Duration, which always was, began to be meaſured by the Earth's turning round, or the riſing and ſetting of the Sun, and that is called the Beginning of Time, which is, properly ſpeaking, only the Beginning of the Meaſure of Duration: Thus it is with all temporal Nature, and all the Qualities and Powers of temporal Beings that live in it: No Quality or Power of Nature *then* began to be, but ſuch Qualities and Powers as had been from all Eternity, began then to be in a *new State*. Aſk what Time is; it is nothing elſe but ſomething of Eternal Duration become *finite*, *meaſurable*, and *tranſitory*. Aſk what *Fire*, *Light*, *Darkneſs*, *Air*, *Water*, and *Earth* are; they are, and can be nothing elſe, but ſome eternal Things become *groſs*, *finite*, *meaſurable*, *diviſible*, and *tranſitory*. For if there could be a temporal Fire that did not *ſpring* out of Eternal Fire, then there might be Time that did not come out of Eternity.

It is thus with every temporary Thing and the Qualities of it; it is the Beginning of Nothing, but only of a *new State* of ſomething that exiſted before: Therefore all temporary Nature is a Product, Offspring, or Out-birth

of Eternal Nature, and is nothing elſe but ſo much of Eternal Nature changed from its eternal to a temporal Condition. *Fire* did not begin to be, Darkneſs did not begin to be, Light did not begin to be, Water and Earth did not begin to be, when this temporary World firſt appeared, but all theſe Things came out of their *Eternal State*, into a lower, divided, compacted, created, and tranſitory State, Hearing, Seeing, Taſting, Smelling, Feeling, did not then begin to be, when God firſt created the Creatures of this World, they only came to be Qualities and Powers of a lower, and more imperfect Order of Beings, than they had been before.

Figures, and their Relations, did not then begin to be, when Material *Circles* and *Squares*, &c. were firſt made, but theſe Figures and Relations began then to appear in a lower State than they had done before: And ſo it muſt be ſaid of all temporal Nature, and every Thing in it. It is only *ſomething* of Eternal Nature ſeparated, changed, or created into a new temporary State and Condition.

4. Now it may be aſked, Why was Eternal Nature thus degraded, debaſed, and changed from its Eternal State of Perfection? Will any one ſay, that God of his own Will changed

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Eternal Nature, which is the *Glorious Manifeſtation* of his Power and Godhead, the *Seat* of his holy Reſidence, his *Majeſtic Kingdom* of Heaven, into this poor miſerable Mixture of Good and Evil, into this impure State of Diviſion, Groſſneſs, Death, and Darkneſs? No. It is the higheſt of all Abſurdities, to ſay ſo. Now we ſufficiently know from Scripture, that a whole Hierarchy, or Hoſt of Angels, renounced their Heavenly Life, and therefore raiſed up a *Kingdom* that was not Heavenly. Could they not have inflamed and diſordered outward Nature in which they lived, they could not have deſtroyed the Heavenly Nature in themſelves: For every Thing muſt be according to the State of that World in which it lives; and therefore the State of outward Nature, and the State of inward Nature in the Angels, muſt ſtand and fall together; and as ſure as a whole Kingdom of Angels loſt their heavenly Life, ſo ſure is it, that their whole Kingdom loſt its heavenly State and Condition: And therefore it is an undeniable Truth, founded on Scripture Evidence, that *ſome Part* of Eternal Nature was changed from its *firſt State* of Glory and Perfection, *before* the Creation of Temporary Nature; therefore in the Creation of this poor, groſs, diſordered,

periſhable, material World, one of theſe two Things was done, either God took the *ſpoiled Part* of Heaven or Eternal Nature, and created it into this *Temporary State* of Good and Evil; or he degraded and brought down ſome Part of the Kingdom of Heaven from its Glory and Perfection, into *this Mixture* of Good and Evil, Order and Diſorder, in which the World ſtands. He could not do this *latter*, without bringing Evil into Nature, as the Devil had done, and therefore we may be ſure he did not do it; but if he did the former, then the Creation of this lower World was a glorious Act, and worthy of the infinite Goodneſs of God, it was putting an End to the Devil's working Evil in Nature, and it was putting the Evil that was brought into Nature in a way of being finally overcome, and turned into Good again. Will any one now call theſe Things *whimſical Speculations?* Can any Thing be thought of *more worthy* of God, more *conformable* to Nature, or more *conſonant* to all revealed Religion? But perhaps you will ſay, How could the Angels ſpoil or deſtroy that glorious Kingdom of Eternal Nature in which they dwelt? It may be anſwered, How could it poſſibly be otherwiſe? How could they live in Eternal Nature, unleſs Nature without them,

and

and Nature within them, mutually *mixed* and *qualified* with each other? Would you have ſuch mighty Spirits, with their eternal Energies, have leſs Power in *that Nature* or Kingdom in which they dwelt, than a kindled Piece of *Coal* hath in this World? For every Piece of *Coal* ſet on Fire adds ſo much Heat to outward Nature, and ſo far alters and changes the State of it.

5. Now let it be ſuppoſed, not only that a Piece of *Coal*, but that the Whole of every Thing in this World, that could either give or receive Fire, was made to burn; what Effect would it have upon the whole Frame of Nature? Would not the whole State of Things, the Regions, Places, and Diviſions of the Elements, and all the Order of temporal Nature, be quite deſtroyed.

When therefore *every Angelical Life* kindled itſelf in Wrath, and became thereby divided, darkened, and ſeparated from God, the ſame Kindling, Darkening, Dividing, and Confuſion muſt be brought forth in their Natural Kingdom, becauſe they lived in Nature, and could have neither Love, nor Wrath, but ſuch as they could exert in and by the Powers of Nature.

Now all Fire, where-ever it is, is either a Fire of Wrath, or a Fire of Love: Fire, not

overcome or governed by *Light*, is the Fire of *Wrath*, which only tears in Pieces, conſumes and devours, all that it can lay hold of, and it *wills* nothing elſe: But *Light* is the Fire of *Love*, it is meek, amiable, full of kind Embraces, lovingly ſpreading itſelf, and giving itſelf with all its Riches, into every Thing that can receive it. Theſe are the *two Fires* of Eternal Nature, which were but one in Heaven, and can be only one where-ever Heaven is: And it was the *Separation* of theſe two Fires that changed the Angels into Devils, and made their Kingdom a Beginning of Hell.

Now either of theſe two Fires, where-ever it is kindled in animate or lifeleſs Things, communicates its own kind of Heat in ſome Degree to outward Nature, and ſo far alters and changes the State of it: The Wrath of a *Man* and the Wrath of a *Tempeſt* do *one* and the *ſame Thing* to outward Nature, alter its State in the ſame Manner, and only differ in their Degree of doing it.

Fire kindled in a material Thing can only communicate with the Materiality of Nature; but the Fire of a wrathfully inflamed Man, being a Fire both of Body and Soul, communicates a *twofold* Heat; it ſtirs up the Fire

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of outward Nature, as Fire does in a *Coal*, and it ſtirs up the Wrath of Hell as the Devils do.

The Fire of Love, kindled by the Light and Spirit of God, in a truly regenerated Man, communicates a twofold Bleſſing, it outwardly joins with the meek Light of the Sun, and helps to overcome the Wrath of outward Nature; it inwardly co-operates with the Power of Good Angels, in reſiſting the Wrath and Darkneſs of Hell: And it would be no Folly to ſuppoſe, that if all human Breath was become a *mere*, *unmixed* Wrath, that all the Fire in outward Nature would immediately break forth, and bring that Diſſolution upon outward Nature, which will ariſe from the laſt Fire. Therefore it is neceſſary, that a whole Kingdom of Angels ſhould kindle the *ſame* Wrath and Diſorder in outward Nature that was in themſelves; for being in eternal Nature, and communicating with it, as temporal Beings do in temporal Nature, what they did in themſelves muſt be done in that Nature or Kingdom in which they lived and moved, and had their Being.

What a powerful Fire there is in the Wrath of a Spirit, may be ſeen by the Effects of human Wrath; one ſudden Thought ſhall in a Moment diſcolour, poiſon, inflame, ſwell, diſtort,

diſtort, and agitate the *whole Body* of a Man. Whence alſo is it, that a diſeaſed Body infects the Air, or that malignant Air infects a healthful Body? Is it not becauſe there is and muſt be an inſeparable Qualifying, Mixing, and Uniting betwixt Nature and thoſe Creatures that live in it? Now all Diſeaſes and Malignities, whether in Nature or Creature, all proceed from the ſinful Motions of the *Will* and *Deſires* of the Creature. This is as certain, as that Death and all that leads to it is the *ſole Product* of Sin; therefore it is a certain Truth, that all the Diſorder that ever was, or can be in Nature, arites from that Power which the Creature hath in and upon Nature; and therefore as ſure as a whole Hoſt of Heavenly Beings raiſed up a fiery, wrathful, dark Nature in themſelves, ſo ſure is it, that the ſame wrathful, fiery, dark Diſorder was raiſed up in that Kingdom, or Nature, in which they had their Being.

6. Now the Scriptures no where ſay in expreſs Words, that the *Place* of this World was the Place of the Angels that fell, and that their fallen, ſpoiled, and diſordered Kingdom, was by the Power of God, *changed* or *created* into this temporary State of Things in which we live; this is not expreſsly ſaid, becauſe it is plainly

plainly implied, and fully ſignified to us by the moſt general Doctrines of Scripture; for if we know, both from Nature and Scripture, that this World is a *Mixture* of Good and Evil, do not we enough know, that it could only be created out of *That* which was Good and Evil? And if we know that Evil cannot come from God, if we know that the Devil had actually brought it forth *before* the Creation of this World, are we not enough told, that the Evil which is in this World, is the Evil that was *brought forth* into Nature by the Devil, and that therefore the Matter of this World is that *very Materiality* which was ſpoiled by the fallen Angels? How can we need a particular Text of Scripture to tell us, that the *Place* of this World was the Place of the *Angels* before their *Fall*, when the whole Tenor of Scripture tells us, that it is the Place of their Habitation *now?* For how could they have, or find Darkneſs, but in that *very Place* where they had extinguiſhed the Light? What could they have to do with us, or we with them, but that we are entered into *their Poſſeſſions*, and have their Kingdom made over to us? How could they go about amongſt us as roaring Lions, ſeeking whom they may devour, but that our Creation has brought us among them?

them? They cannot *poſſibly* be any where but where they fell, becauſe they can live no where but in the *Evil* which they have brought forth; they can have no Wrath and Darkneſs but where they broke off from Light and Love; they can communicate with no outward Nature but that which fell with them, and underwent the ſame Change as they did: Therefore, though St. *Jude* ſaith with great Truth, that they *left their own Habitation*, yet it is only as they left their own Angelical Nature, not departed from it into a diſtant Place, but deformed and changed it; ſo that the Heaven that was within them and without them is *equally left*, becauſe both within them and without them they have no Habitation but a fiery Darkneſs broken off from the Light of God.

And therefore as Man by his Creation is brought into a Power of Commerce with thoſe fallen Angels, who muſt live, and could only act in that Part of Nature which they had deformed, it is plain, that this Creation placed him in *that Syſtem* of Things, which was formed and created out of their fallen Kingdom, becauſe they can act, or be acted upon no where elſe.

7. And this is the one true and only Reaſon, why there is Good and Evil throughout

all temporal Nature and Creature; it is becauſe all this temporary Nature is a Creation out of that Strife of Evil againſt Good, which the fallen Angels had brought into their Kingdom. No ſubtle *evil Serpent* could have been generated, no *Tree of Knowledge* of Good and Evil could have ſprung out of the Earth, but becauſe Nature in this World was *that Part* of Eternal Nature which the fallen Angels had *corruptea*, and therefore a Life made up of Good and Evil could be brought forth by it. Evil and Good were in the Angelical Kingdom as ſoon as they ſet *their Wills* and *Deſires* contrary to God, and the Divine Life. Had God permitted them to go on, their whole Kingdom had been like themſelves, all over *one unmixed* Evil, and ſo had been incapable of being created into a redeemable State: But God put a Stop to the Progreſs of Evil in their Kingdom, he came upon it *whilſt* it was in Strife, and *compacted* or *created* it all into a new, temporary, material State and Condition; whence theſe two Things followed: *Firſt*, That the fallen Angels loſt their Power over it, and could no farther kindle their *own Fire* in it, but were as chained Priſoners in an Extent of Darkneſs, which they could neither get out of, nor extend any farther: *Secondly*, This

new

new Creation, being created out of this *begun Srife*, ſtood as yet in the *Birth* of Life, and ſo became capable of being aſſiſted and bleſſed by God, and finally, at the End of Time, reſtored to its firſt heavenly State.

Now the Good and Evil that is in this World is *that ſame* Good and Evil, and in the *ſame Srife*, that it was in the Kingdom of the fallen Angels, only with this happy Difference, there it was under the Devil's Power, and in a Way to be wholly evil; here it is in a new compacted, or created State, under the Providence and Bleſſing of God, appointed to bring forth a *new kind* of Life, and diſplay the Wonders of Divine Love, till ſuch Time as a new Race of Angelical Creatures, born in this Mixture of Good and Evil, ſhall be fit to receive the Kingdom of *Lucifer* reſtored to its firſt Glory?

Is there any Part of the Chriſtian Religion that does not either *ſuppoſe*, or *ſpeak* this great Truth, any Part of outward Nature that does not *confirm* it? Is there any Part of the Chriſtian Religion that is not made more intelligible, more beautiful, and edifying by it? Is there any Difficulty of outward Nature that is not totally removed and ſatisfied by it?

How

How was the Philoſophy of the Antient Sages perplexed with the State of Nature? They knew God to be all Goodneſs, Love, and Perfection, and ſo knew not what to do with the Miſery of Human Life, and the Diſorders of outward Nature, becauſe they knew not *how* this Nature came into its *preſent State*, or from whence it was deſcended. But had they known that temporal Nature, all that we ſee in this whole Frame of Things, was only the *ſickly defiled* State of Eternal Things put into a temporary State of *Recovery*, that Time and all tranſitory Things were only in this War and Strife, to be finally delivered from all the Evil that was brought into Eternal Nature, their Hearts muſt have praiſed God for this Creation of Things as thoſe *Morning Stars* did, that *ſhouted for Joy* when it was firſt brought forth.

8. From this true Knowledge of the *State*, and *Nature*, and *Place* of this Creation, what a Reaſonableneſs, Wiſdom, and Neceſſity does there appear in the hardeſt Sayings, Precepts, and Doctrines of the Goſpel? He that thus knows what this World is, has great Reaſon to be glad that he is born into it, and yet ſtill greater Reaſon to rejoice, in being called out of it, preſerved from it, and ſhewn how to eſcape with the Preſervation of his Soul. The Evils

Evils that are in this World are the Evils of *Hell*, that are tending to be nothing elſe but Hell; they are the *Remains* of the Sin and Poiſon of the fallen Angels: The Good that is in this World are the Sparks of *Life* that are to generate *Heaven*, and gain the Reſtoration of the firſt Kingdom of *Lucifer*. Who therefore would think of any Thing, deſire any Thing, endeavour any Thing, but to reſiſt Evil in every Kind, under every Shape and Colour? Who would have any Views, Deſires and Prayers after any Thing, but that the *Life* and *Light* of Heaven may riſe up in Himſelf, and that God's Kingdom may come, and his Will be done in all Nature and Creature?

Darkneſs, Light, Fire and Air, Water and Earth, ſtand in their temporary created Diſtinction and Strife, for no other End, with no other View, but that they may obtain the *one Thing needful*, their firſt Condition in Heaven: And ſhall Man that is born into Time for no other End, on no other Errand, but that he may be an Angel in Eternity, think it hard to live as if there was but one Thing needful for him? What are the poor *Politicks*, the earthly *Wiſdom*, the *Eaſe*, *Senſuality*, and *Advancements* of this World for us, but ſuch Fruits as muſt be eaten in Hell? To be ſwelled with Pride,

Pride, to be fattened with Senſuality, to grow great through Craft, and load ourſelves with earthly Goods, is only living the Life of Beaſts, that we may die the Death of Devils. On the other hand, to go ſtarved out of this World, rich in nothing but heavenly Tempers and Deſires, is taking from *Time* all that we came for, and all that can go with us into Eternity.

9. But to return to the farther Conſideration of Nature. As all temporary Nature is nothing elſe but eternal Nature brought out of its kindled, diſordered Strife, into a created or compacted Diſtinction of its *ſeveral Parts*, ſo it is plain that the Whole of this World, in all its *working Powers*, is nothing elſe but a Mixture of Heaven and Hell. There cannot be the ſmalleſt Thing, or the ſmalleſt Quality of any Thing in this World, but what is a Quality of *Heaven* or *Hell* diſcovered under a temporal Form: Every Thing that is diſagreeable to the *Taſte*, to the *Sight*, to our *Hearing*, *Smelling*, or *Feeling*, has its Root and Ground, and Cauſe, *in* and from *Hell*, and is as ſurely in its Degree the *Working* or *Manifeſtation* of Hell in this World, as the moſt diabolical Malice and Wickedneſs is: The *Stink* of Weeds, of Mire, of all *poiſonous* corrupted Things, *Shrieks*, horrible *Sounds*, *wrath-*

ful Fire, Rage of Tempeſts, and *thick Darkneſs*, are all of them Things that had *no Poſſibility* of Exiſtence, till the fallen Angels diſordered the *State* of their Kingdom; therefore every Thing that is diſagreeable and horrible in this Life, every thing that can afflict and terrify our Senſes, all the Kinds of natural and moral Evil, are only *ſo much* of the Nature, Effects, and Manifeſtation of Hell: For Hell and Evil are only two Words for *one* and the *ſame* Thing: The Extent of one is the Extent of the other, and all that can be aſcribed to the one muſt be aſcribed to the other. On the other hand, all that is ſweet, delightful, and amiable in this World, in the *Serenity* of the Air, the *Fineneſs* of Seaſons, the *Joy* of Light, the *Melody* of Sounds, the *Beauty* of Colours, the *Fragrance* of Smells, the *Splendor* of precious Stones, is nothing elſe but Heaven *breaking through* the Veil of this World, *manifeſting* itſelf in ſuch a Degree, and darting forth in ſuch Variety *ſo much* of its own Nature. So that Heaven and Hell are not only as near you, as conſtantly ſhewing and proving themſelves to all your Senſes, as *Day* and *Night*, but Night itſelf is nothing elſe but Hell breaking forth in *ſuch a Degree*, and the Day is nothing

thing elſe but a certain *Opening* of Heaven, to ſave us from the Darkneſs that ariſes from Hell.

O Man! conſider thyſelf, here thou ſtandeſt in the earneſt perpetual Strife of Good and Evil, all Nature is continually at work to *bring about* the great Redemption; the whole Creation is travelling in Pain, and laborious Working, to be delivered from the *Vanity* of Time; and wilt thou be aſleep? Every thing thou heareſt, or ſeeſt, ſays nothing, ſhews nothing to Thee, but what either eternal Light, or eternal Darkneſs, hath *brought forth*; for as Day and Night divide the whole of our Time, ſo Heaven and Hell divide all our Thoughts, Words, and Actions. Stir which way thou wilt, do, or deſign what thou wilt, thou muſt be an *Agent* with the *one* or with the *other*. Thou canſt not ſtand ſtill, becauſe thou liveſt in the *perpetual Workings* of temporal and eternal Nature; if thou workeſt not with the Good, the Evil that is in Nature carries thee along with it: Thou haſt the Height and Depth of Eternity in Thee, and therefore be doing what thou wilt, either in the *Cloſet*, the *Field*, the *Shop*, or the *Church*, thou art ſowing *That* which grows, and muſt be reaped in Eternity. Nothing of thine can vaniſh away; but every Thought, Motion, and Deſire of thy Heart,

has its *Effect*, either in the Height of Heaven, or the Depth of Hell: And as Time is upon the Wing to put an End to the *Strife* of Good and Evil, and bring about the laſt great *Separation* of all Things into their Eternal State, with ſuch Speed art Thou making Haſte, either to be wholly an Angel, or wholly a Devil: O! therefore awake, watch and pray, and join with all thy Force with that Goodneſs of God, which has created Time and all Things in it, to have a happy End in Eternity.

10. Temporal Nature, opened to us by the Spirit of God, becomes a *Volume* of holy Inſtruction to us, and leads us into all the Myſteries and Secrets of Eternity: For as every Thing in temporal Nature is *deſcended* out of that which is eternal, and ſtands as a *palpable viſible Out-birth* of it, ſo when we know how to ſeparate the *Groſſneſs*, *Death*, and *Darkneſs* of Time from it, we find what it is in its eternal State. Fire, and Light, and Air in this World, are not only a true Reſemblance of the Holy Trinity in Unity, but are the Trinity itſelf in its moſt *outward loweſt* kind of Exiſtence or Manifeſtation; for there could be no Fire, Fire could not *generate* Light, Air could not *proceed* from both, theſe three could not be thus united, and thus divided, but becauſe they

they have their *Root* and *Original* in the Triunity of the Deity. Fire *compacted*, *created*, *ſeparated* from Light and Air, is the *Elemental Fire* of this World: Fire uncreated, uncompacted, unſeparated from Light and Air, is the *heavenly Fire* of Eternity: Fire kindled in any material Thing is only Fire *breaking out* of its *created compacted* State; it is nothing elſe but the awakening the *Spiritual Properties* of that Thing, which being thus ſtirred up, ſtrive to get rid of that material *Creation* under which they are impriſoned: Thus every kindled Fire, with all its Rage and Fierceneſs, tears and divides, ſcatters and conſumes that *Materiality* under which it is impriſoned; and were not theſe *Spiritual Properties* impriſoned in Matter, no material Thing could be made to burn. And this is another Proof, that the Materiality of this World is come out of a higher, and ſpiritual State, becauſe every Matter upon Earth can be made to *diſcover* Spiritual Properties concealed in it, and is indeed a Compaction of nothing elſe. Fire is not, cannot be a *material* Thing, it only makes itſelf viſible and ſenſible by the Deſtruction of Matter: Matter is its *Death* and *Impriſonment*, and it comes to Life but by being able to agitate, divide, ſhake off, and conſume that Matter

which held it in Death and Bondage; ſo that every Time you ſee a Fire kindled, you ſee Nature ſtriving in a *low Degree* to get rid of the Groſſneſs of this material Creation, and to do that which can alone be done by the *laſt Fire*, when all the inward ſpiritual Properties hid in every Thing, in *Rocks*, and *Stones*, and *Earth*, in *Sun*, and *Stars*, and *Elements*, ſhall by the laſt Trumpet be awakened and called forth: And this is a certain Truth, that Fire could *no where* now be kindled in any material Thing, but for *this Reaſon*, becauſe all material Nature was created to be reſtored, and ſtands by Divine Appointment in a *Fitneſs* and *Tendency* to have its Deliverance from this created State by *Fire*; ſo that every Time you ſee a Piece of Matter *diſſolved* by Fire, you have a *full Proof*, that all the Materiality of this World is appointed to a Diſſolution by Fire; and that then (O glorious Day!) Sun and Stars, and all the Elements, will be delivered from Vanity, will be again that *one eternal, harmonious, glorious* Thing which they were, before they were compacted into *material* Diſtinctions and Separations.

11. The Elements of this World ſtand in great *Strife* and *Contrariety*, and yet in great Deſire of *mixing* and *uniting* with each other; and

and hence arise both the *Life* and *Death* of all Temporal Things: And hereby we plainly know that the Elements of this World were once *one undivided* Thing; for Union can *no where* be desired, but where there has first been a *Separation:* As sure therefore as the Elements desire each other, so sure is it, that they have been *parted* from each other, and are only Parts of some *one Thing* that has been divided. When the Elements come to *such* a Degree of Union a Life is produced; but because they have still a *Contrariety* to each other, they soon destroy again that same Life which they had built, and therefore every four-elementary Life is short and transitory.

Now from this undeniable State of Nature we are told these following great Truths: 1. That the *four* Elements are only *four Parts* of That, which before the Creation of this World was only a *one Element*, or one *undivided Power* of Life. 2. That the Mortality of this Life is wholly and solely owing to the *divided State* of the Elements. 3. That the true immortal Life of Nature is only *there* to be found, where the four Elements are only *one Thing*, mere *Unity* and *Harmony*; where Fire and Air, Water and Earth, have a much more *glorious* Union than they have in *Dia-*

monds and precious *Stones:* For in the brighteſt Diamonds the four Elements ſtill partake of their divided State, though to our Eye they appear as only *one glorious* Thing; but the Beauty of the *Diamond* is but a *Shadow*, a low Specimen of *that Glory* which will ſhine through all Nature, when Fire and Air, Water and Earth, ſhall be again that *one Thing* which they were before the Fall of Angels and the Creation of this World. 4. That the Body of *Adam* (being formed for Immortality) could not poſſibly have the *Nature*, or be made out of the *divided State* of the Elements. The Letter of Scripture abſolutely demonſtrates this; for if Sickneſs, Sorrow, Pain, the Trouble of Heat and Cold, all ſo many Forerunners of Death, can *only be* where the Elements are in *Diviſion* and *Contrariety*; and if, according to Scripture, theſe Calamities did not, could not *poſſibly* touch *Adam* till he fell, then it is plain from Scripture that before his Fall, the Diviſion and Contrariety of the Elements was not in him: And that was his Paradiſical Nature, in and by which he ſtood in a State of Superiority over all the Elements of this World. 5. That the Body of *Adam* loſt its one Elementary Glory and Immortality, and then firſt became *groſs*, *dark*, *heavy Fleſh* and *Blood*, under

der the Power of the four Elements, when he *luſted* to eat, and *actually* did eat of that Tree, which had its Good and Evil from the *divided State* of the Elements. 6. Hence we alſo know with the greateſt Certainty, the Myſtery of the Reſurrection of the Body, that it conſiſts *wholly* and *ſolely* in the reducing the four-elementary Body of this World to its *firſt one Elementary* State, and then every one has that *ſame Body* raiſed again that died, and *all* that *Adam* loſt is *reſtored.* For if the Body is mortal, and dies becauſe it is become a Body of the *four Elements*, it can only be raiſed *immortal*, by having its four Elements reduced again into *one:* And here lies the *true Sameneſs* of the Body that died and that which riſes again. But to proceed:

12. As all the four Elements, by their *Deſiring*, and wanting to be *united* together, prove, that they are only four groſsly divided *Out-Births* of That which before was *only one* heavenly harmonious Element, ſo every ſingle Element fully demonſtrates the ſame Thing; for every ſingle Element, though ſtanding in its *created Contrariety* to every other, has yet in its *own* divided State all the four Elements *in itſelf:* Thus the *Air* has every Thing in it

that

that is in the Earth, and the Earth has in itſelf every thing that is in Fire, Water and Air, only in a different Mixture and Compaction; were it not ſo, had not every Element in ſome Degree the *whole Nature* of them all, they could not poſſibly mix, and qualify with one another; and this may well paſs for a Demonſtration, that *That* out of which the four Elements are deſcended, was *one harmonious* Union of them all, becauſe every one of the four, has *now*, and muſt have in its divided State, all the four in itſelf, though not in Equality; for if the four muſt be together, though unequally lodged in every ſingle Element, it is plain the four muſt have been *one harmonious* Thing, before they were brought into four *unequal Separations:* And therefore as ſure as there are four warring diſagreeing Elements in *Time*, ſo ſure it is that *That* which is now in this fourfold Diviſion, was and is in Eternity *one*, in an heavenly harmonious Union, keeping up an Eternal, joyful, glorious Life in *Eternal Nature*, as its four broken Parts bring forth a poor, miſerable, tranſitory Life in temporal Nature.

13. All *Matter* in this World is only the Materiality of Heaven *thus* altered. The Difference between *Matter* in this World, and *Matter* in the other World, lies wholly and ſolely

ſolely in this; in the one it is *dead*, in the other it is *living* Materiality. It is dead Materiality in this World, becauſe it is *groſs*, *dark*, *hard*, *heavy*, *diviſible*, &c. It is in this State of Death, becauſe it is *ſeparated*, or *broken* off from the Eternal *Light*, which is the true Life or the Power of Life in every Thing.

In eternal Nature or the Kingdom of Heaven, Materiality ſtands in Life and Light; it is the Light's *glorious Body*, or that Garment wherewith Light is *cloathed*, and therefore has all the Properties of Light in it, and only differs from Light, as it is its *Brightneſs* and *Beauty*, as the *Holder* and *Diſplayer* of all its Colours, Powers, and Virtues. But the ſame Materiality in this World, being created or compacted into a Separation from Fire united with Light, is become the Body of *Death* and *Darkneſs*, and is therefore *groſs*, *thick*, *dark*, *heavy*, *diviſible*, &c. for Death is nothing elſe but the ſhutting up, or ſhutting out the *united Power* of Fire and Light: This is the *only Death* that ever did, or can happen to any Thing whether earthly or heavenly. Therefore *every Degree* of Hardneſs, and Darkneſs, Stiffneſs, *&c.* is a Degree of Death; and herein conſiſts the Deadneſs of the Materiality of this World. When it ſhall be raiſed to Life,

that

that is when the *United Power* of Fire and Light ſhall *kindle* itſelf through all temporal Nature, then *Hardneſs*, *Darkneſs*, *Diviſibility*, &c. will be all extinguiſhed together.

That the *Deadneſs* of the Earth may, and certainly will be brought to Life by the *united Power* of Fire and Light, is ſufficiently ſhewn us by the Nature and Office of the *Sun*. The *Sun* is the *united Power* of Fire and Light, and therefore the Sun is the Raiſer of Light out of the *Deadneſs* of the Earth; but becauſe Fire and Light as united in the Sun is only the Virtue of temporary Fire and Light, ſo it can only raiſe a ſhort and fading tranſitory Life. But as ſure as you ſee, that Fire and Light united in the Sun can change the *Deadneſs* of the Earth into ſuch a beautiful Variety of a Vegetable Life, ſo ſure are you, that this dark groſs Earth is in its State of Death and Darkneſs, only for this Reaſon, becauſe it is *broken off* from the united Power of Fire and Light: For as ſure as the outward Operation of the Fire and Light of the Sun can change the Deadneſs of the Earth into a *Degree* of Life, ſo ſure is it that the Earth lies in its preſent Deadneſs, becauſe it is ſeparated from its *own Eternal* Fire and Light: And as ſure as you ſee that the Fire and Light of the Sun can raiſe

raiſe a *temporal Life* out of the Earth, ſo ſure is it that the united Power of *Eternal* Fire and Light can, and will turn all that is earthly into its *firſt State* of Life and Beauty. For the Sun of this World, as it is the Union of temporal Fire and Light, has no Power, but as it is the *outward Agent*, or Temporary *Repreſentative* of Eternal Fire and Light, and therefore it can only do that in part, and imperfectly in Time, which by the Eternal Fire and Light will be *wholly* and *perfectly* done in Eternity. And therefore every Vegetable Life, every Beauty, Power, and Virtue which the Sun calls forth out of the Earth, tells us, with a *divine Certainty*, that there will come a Time, when all that is hid in the Deadneſs, Groſſneſs, and Darkneſs of the Earth, will be again called up to a Perfection of *Life*, and *Glory of Beauty*.

14. How has the Philoſophy of the *Schools* been puzzled with the *Diviſibility* of Matter! It is becauſe human Reaſon, the Miſtreſs of the Schools, partakes of the *Deadneſs* of the Earth; and the Soul of Man muſt firſt have the Light of *Eternal Life* riſe up in it, before he can *ſee* or *find* out the Truths of Nature. Human Reaſon knew nothing of the Death of the Matter, or the Nature and Reaſon of its temporary Creation, and ſo thought Death

Death and Diviſibility to be *eſſential* to Matter; but the Light of God tells every Man this infallible Truth, that *God made not Death* in any Thing, that he is a God of Life, and therefore every Thing that comes from him, comes into a *State* of Life. Matter is thick, hard, heavy, diviſible, and the like, only for a *Time*, becauſe it is *compacted* or *created* into Thickneſs, Hardneſs, and Diviſibility only for a Time: Theſe are only the Properties of its *temporal* created State, and therefore are no more *eſſential* to it than the Hardneſs of *Ice* is eſſential to Water. Now, that the Creation of the Matter of this World is nothing elſe but a *Compaction*, that all the Elements are *ſeparated Compactions* of That which before was free from ſuch a Compaction, is plain from Scripture. For we are told, that all the Material Things and Elements of this World are to have their created State and Nature taken from them, by being *diſſolved* or *melted:* But if this be a Scripture Truth, then it is equally true from Scripture, that their Creation was only a Compaction, and a Compaction of *ſomething* that ſtood before, according to its own Nature, abſolutely free from it. *Mortality*, *Corruptibility*, and *Diviſibility*, are not eſſential Properties, but temporary Accidents, they

they are in Things, as *Diſeaſes* and *Sickneſs* are, and are as ſeparable from them; and that is the true Reaſon, why this *Mortal can put on Immortality*, *this Corruptible can put on Incorruptibility*, and this Diviſible put on Indiviſibility: For when the four Elements ſhall be diſſolved and looſed from their *ſeparate Compaction* from one another, when Fire and Air, Water and Earth, ſhall be *a one* much more glorious and harmonious Thing than they are now in the brighteſt Diamond, then the *Diviſibility* of this redeemed Materiality will be more impoſſible to be *conceived*, than the *Diſtance* between Fire and Water in a *Diamond*.

15. The Reaſon why all inanimate Things of this World tend towards their utmoſt Perfection in their Kind, lieth wholly and ſolely in this Ground; it is becauſe the four Elements of this World were once the one Element of the *Kingdom* of the fallen Angels; and therefore Nature in this World is *always labouring* after its *firſt* Perfection of Life, or as the Scripture ſpeaks, the *whole Creation travaileth in Pain, and groaneth to be delivered from its preſent Vanity:* And therefore it is, that all Vegetables and Fruits naturally graſp after every Kind and Degree of Perfection they can take in; endeavouring, with all their Power, after that *firſt*

Perfection of Life which was before the Fall of the Angels. Every *Taste*, and *Colour*, and *Power*, and *Virtue*, would be what it was before *Lucifer* kindled his dark, fiery, wrathful Kingdom; but as this cannot be, so when every Fruit and Flower has worked itself *as far* towards a heavenly Perfection as it can, it is forced to wither and rot, and become a *Witness* to this Truth, that neither Flesh nor Blood, nor Fruit, nor Flower, can reach the Kingdom of God.

16. All the Misery and Imperfection that are in Temporary Nature arise from the divided State of the Elements: Their Division is that which brings all Kinds and Degrees of Death and Hell into this World, and yet their being in a certain Degree in one another, and always endeavouring after their *first Union*, is so much of the Nature and Perfection of Heaven still in them. The Death that is in this World consists in the Grossness, Hardness, and Darkness of its Materiality. The Wrath that is in this World consists in the kindled Division of its Qualities, whence there arise a contrary Motion and Fermentation in all its Parts, in which consist both the Life and Death of all its Creatures. This Death and this Wrath are the Nature of Hell in this World, and are the Mani-

Manifeſtation of the *Diſorders* which the fallen Angels have occaſioned in Nature. The Heaven in this World began when God ſaid, *Let there be Light*, for ſo far as Light is in any Thing, *ſo much* it has of Heaven in it, and of the *Beginning* of a heavenly Life: This ſhews itſelf in all Things of this World, chiefly in the Life-giving Power of the *Sun*, in the *Sweetneſs* and *Meekneſs* of Qualities and Tempers, in the *Softneſs* of Sounds, the *Beauty* of Colours, the *Fragrance* of Smells, and *Richneſs* of Taſtes, and the like; as far as any Thing is tinctured with *Light*, ſo far it ſhews its *Deſcent* from Heaven, and its partaking of ſomething heavenly and paradiſical. Again, *Love* or Deſire of Union is the other Part of Heaven that is viſible in this World. In Things without Life it is a *ſenſeleſs Deſire*, a friendly *mixing* and *uniting* of their Qualities, whereby they ſtrive to be again in that firſt State of Unity and Harmony, in which they exiſted before they were kindled into Diviſion by *Lucifer*. In rational Creatures, it is *Meekneſs*, *Benevolence Kindneſs*, and *Friendſhip* among one another: And thus far they have Heaven and the Spirit of God in them, each in their Sphere, being and doing that to one

another, which the Divine Love is and does to all.

Again, the Reaſon why Man is naturally taken with beautiful Objects, why he admires and rejoices at the Sight of *lucid* and *tranſparent* Bodies, and the *Splendor* of precious Stones, why he is delighted with the *Beauty* of his own Perſon, and is fond of his Features when adorned with *fine Colours*, has this only true Ground, it is becauſe he was created in the *greateſt Perfection* of Beauty, to live among all the Beauties of a *glorious Paradiſe:* And therefore Man, though fallen, has this ſtrong *Senſibility*, and reaching Deſire after all the *Beauties* that can be picked up in fallen Nature. Had not this been his Caſe, had not *Beauty* and *Light*, and the *Glory* of Brightneſs been his *firſt State* by Creation, he would now no more want the Beauty of Objects, than the *Ox* wants to have his Paſture encloſed with beautiful Walls, and painted Gates. Every Vanity of fallen Man ſhews our firſt Dignity, and the Vanities of our Deſires are ſo many Proofs of the *Reality* of that which we are fallen from. Man wants to ſee himſelf in Riches, Greatneſs, and Power, becauſe human Nature came firſt into the World in that State; and therefore what he had in *Reality* in Paradiſe,

radiſe, that he is vainly ſeeking for, where he is only a poor Priſoner in the Valley and Shadow of Death.

17. All Beings, that are purely of this World, have their Exiſtence in and Dependence upon temporal Nature. God is no Maker, Creator, or Governor of any Being or Creature of this World, *immediately*, or by himſelf, but he creates, upholds, and governs all Things of this World, by, and through, and with temporal Nature: As temporary Nature is nothing elſe but Eternal Nature *ſeparated*, *divided*, *compacted*, made *viſible*, and *changeable* for a Time, ſo Heaven is nothing elſe but the *beatifick Viſibility*, the *Majeſtick Preſence* of the abyſſal, unſearchable, Tri-une God: It is that Light with which the Scripture ſaith, God is *decked as with a Garment*, and by which he is manifeſted and made viſible to *heavenly Eyes* and *Beings*; for Father, Son, and Holy Ghoſt, as they are the Tri-une God, *deeper* than the Kingdom of Heaven or Eternal Nature, are inviſible to all created Eyes; but that *beatifick Viſibility* and *outward Glory*, which is called the Kingdom of Heaven, is the *Manifeſtation* of the Father, Son, and Holy Ghoſt, in, and by, and through the glorious Union of *Eternal Fire*, and *Light*, and *Spirit*. In the Kingdom of Heaven theſe

are three and one, becauſe their Original, the Holy Trinity, is ſo; and we muſt call them by the Names of Fire, and Light, and Spirit, becauſe all that we have of Fire, and Light, and Spirit in this World, has its *whole Nature* directly from them, and is indeed nothing elſe but the Fire, and Light, and Spirit of Eternity, brought into a *ſeparated, compacted*, temporal State. So that to ſpeak of a heavenly Fire has no more *Groſſneſs* and *Offence* in it, than when we ſpeak of a heavenly *Life*, a heavenly *Light*, or heavenly *Spirit*; for if there is a heavenly Light and Spirit, there muſt of all neceſſity be a heavenly Fire; and if theſe Things were not in Heaven in a *glorious State* of Union, they never could have been here in this *groſs State* of a temporal Compaction and Diviſion: So that as ſure as there are Fire, and Light, and Air in this World, in a *divided, compacted*, imperfect State, in which conſiſts the Life of temporary Nature and Creatures, ſo ſure is it, that Fire, and Light, and Spirit, are in the Kingdom of Heaven, united in *one Perfection* of Glory, in which conſiſts the beatifick Viſibility of God, the Divine Nature as communicable to heavenly Beings.

18. The

18. The Kingdom of Heaven ſtands in this *threefold Life*, where three are one, becauſe it is a Manifeſtation of the Deity, which is three and one; the Father has his *diſtinct* Manifeſtation in the Fire, which is always *generating* the Light; the Son has his *diſtinct* Manifeſtation of the *Light*, which is always *generated* from the Fire; the Holy Ghoſt has his *Manifeſtation* in the Spirit, that always *proceeds* from both, and is always *united* with them.

It is this Eternal Unbeginning Trinity in Unity of Fire, Light, and Spirit, that conſtitutes *Eternal Nature*, the *Kingdom of Heaven*, the *heavenly Jeruſalem*, the *Divine Life*, the *beatifick Viſibility*, the *Majeſtick Glory* and *Preſence* of God. Through this Kingdom of Heaven, or Eternal Nature, is the inviſible God, the incomprehenſible Trinity *eternally breaking* forth, and manifeſting itſelf in a boundleſs Height and Depth of bliſsful Wonders, opening and diſplaying itſelf to all its Creatures in an infinite Variation and endleſs Multiplicity of its Powers, Beauties, Joys, and Glories. So that all the Inhabitants of Heaven are for ever Knowing, Seeing, Hearing, Feeling, and variouſly enjoying all that is great, amiable, infinite, and glorious in the Divine Nature.

Nothing aſcends, or comes into this Kingdom of Heaven, but that which deſcended, or came out of it, all its Inhabitants muſt be innate Gueſts, and born out of it.

19. God conſidered in himſelf, as diſtinct from this Eternal Nature or Kingdom of Heaven, is not the *immediate* Creator of any Angels, Spirits, or Divine Beings; but as he creates and governs all temporal Beings *in*, and *by*, and *out* of temporal Nature, ſo he creates and governs all Spiritual and Heavenly Beings *in*, and *by*, and *out* of Eternal Nature: This is as abſolutely true, as that no Being can be *temporal* but by partaking of temporal Nature, nor any Being eternal but by partaking of the eternal divine Nature; and therefore whatever God creates, is not created *immediately* by *himſelf*, but in and by, and out of *that Nature* in which it is to live, and move, and have its Being, temporal Beings out of temporal Nature, and eternal Beings out of the heavenly Kingdom of Eternal Nature: And hence it is, that all Angels, and the Souls of Men, are ſaid to be born of God, Sons of God, and Partakers of the *Divine Nature*, becauſe they are formed out of *that* Eternal Nature, which is the *unbeginning Majeſty* of God, the *Kingdom* of *Heaven*, or *Viſible Glory* of the Deity. In this Eternal Nature, which is the Majeſtick Cloathing, or

Glory

Glory of the Tri-une God, manifeſted in the glorious Unity of divine Fire, Light, and Spirit, have all the created Images of God, whether they be Angels or Men, their Exiſtence, Union and Communion with God; becauſe Fire and Light, and Spirit, have the *ſame Union* and *Birth* in the Creature as in the Creator: And hence it is, that they are ſo many various Mirrors of the Deity, penetrated with the Majeſty of God, receiving and returning back Communications of the Life of God. Now in this Ground, that is, in this Conſideration of God, as manifeſting his Holy Trinity through *Nature* and *Creature*, lieth the ſolid and true Underſtanding of all that is ſo variouſly ſaid of God, both in the Old and New Teſtament, with Relation to Mankind as to their Creation, Fall, and Redemption. God is to be conſidered throughout as the God of Nature, only manifeſting himſelf to all his Creatures in a Variety of Attributes in and by Nature, creating, governing, bleſſing, puniſhing, and redeeming them according to the *Powers*, *Workings* and *Poſſibilities* of Nature. Fire, Light, and Spirit in *harmonious Union*, are the ſubſtantial Glory, the beatifick Manifeſtation of the tri-une God, viſible and communicable to Creatures formed out of it. All intelligent

holy Beings were by God formed and created out of, and for the Enjoyment of this Kingdom of Glory, and had Fire and Light, and Spirit, as the Tri-une Glory of the created Being: And herein consisted the infinite Love, Goodness, and Bounty of God to all his Creatures: It was their being made Creatures of this Fire, Light, and Spirit, Partakers of that *same Nature* in which the Holy Trinity had stood from all Eternity *gloriously manifested.* And thus they were Creatures, Subjects, and Objects of the Divine Love; they came into the nearest, highest Relation to God; they stood in, and partook of his own *manifested Nature*, so that the outward Glory and Majesty of the Tri-une God was the very *Form*, and *Beauty*, and *Brightness* of their own created Nature. Every Creature which thankfully, joyfully, and absolutely gave itself up to this blessed Union with God, became absolutely fixed in its first created Glory, and incapable of knowing any thing but Love, and Joy, and Happiness in God to all Eternity: Thus in this State all Angels and Men came first out of the Hands of God. But seeing *Light* proceeds from Fire by a *Birth*, and the Spirit from both, and seeing the *Will* must be the *Leader* of the Birth, *Lucifer* and *Adam* could

could both do as they did, *Lucifer* could *will* ſtrong *Might* and *Power*, to be greater than the Light of God made him, and ſo he brought forth a Birth of *Might* and *Power*, that was only mighty *Wrath* and *Darkneſs*, a Fire of Nature *broken off* from its Light. *Adam* could will the *Knowledge* of *temporal Nature*, and ſo he loſt the Light and Spirit of Heaven for the Light and Spirit of this World: And had Man been left in this State of temporary Nature, without a Redeemer, he muſt, when the Light of this World had left him, have found himſelf in the ſame abſolute Wrath and Darkneſs of Nature, which the fallen Angels are in.

20. Now after theſe two Falls of two Orders of Creatures, the Deity itſelf came to have *new* and *ſtrange* Names, new and unheard of Tempers and Inclinations of *Wrath*, *Fury*, and *Vengeance* aſcribed to it. I call them *new*, becauſe they began at the *Fall*; I call them *ſtrange*, becauſe they were *foreign* to the Deity, and could not *belong* to God in himſelf: Thus God is in the Scriptures ſaid to be *a Conſuming Fire*. But to whom? To the fallen Angels, and loſt Souls. But *why*, and *how* is he ſo to them? It is becauſe thoſe Creatures have loſt *all* that they had from God but *Fire*; and therefore God can only be *found* and *manifeſted* in them

them as a *Conſuming Fire.* Now is it not juſtly ſaid, that God, who is nothing but infinite Love, is yet in *ſuch Creatures* only a Conſuming Fire, and that though God be nothing but Love, yet they are under the *Wrath* and *Vengeance* of God, becauſe they have only *that Fire* in them, which is broken off from the Light and Love of God, and ſo can know, or feel nothing of God, but *his Fire* in them? As Creatures they can have no Life but what they have *in* and *from* God; and therefore that wrathful Life which they have is truly ſaid to be a *Wrath of God* upon them. And yet it is as ſtrictly true, that there is no Wrath in God himſelf, that he is not changed in *his Temper* towards the Creatures, that he does not ceaſe to be one and the ſame *infinite Fountain* of Goodneſs, *infinitely flowing forth* in the Riches of his Love upon all and every Life; but the Creatures have changed *their State* in *Nature*, and ſo the God of Nature can only be *manifeſted* in and to them, according to their *own State* in Nature: And this is the true Ground of rightly underſtanding all that is ſaid of the *Wrath* and *Vengeance* of God in and upon the Creatures. It is only in *ſuch* a Senſe, as the *Curſe* or *Unhappineſs* of God may be ſaid to be upon them, not becauſe any Thing

curſed

curſed or unhappy can be *in*, or come *from* God, but becauſe they have made *that Life*, which they muſt have in God, to be mere *Curſe* and *Unhappineſs* to them: For every Creature that lives muſt have its Life in and from God, and therefore God muſt be in every Creature; this is as true of Devils, as of Holy Angels: But how is God in them? Why only as he is manifeſted in *Nature*. Holy Angels have the *Tri-une* Life of God in them, therefore God is in them all *Love*, *Goodneſs*, *Majeſty*, and *Glory*, and theirs is the Kingdom of Heaven. Devils have *nothing* of this Tri-une Life left in them, but the *Fire* of Eternal Nature *broken off* from all Light and Joy; and therefore the Light that they can have in and from God is only a Life of *Wrath* and *Darkneſs*, and theirs is the Kingdom of Hell: And becauſe this Life is a Strength of Life which they muſt have *in* and *from* God, and which they cannot *take out* of his Hands, therefore is their curſed, miſerable, wrathful Life truly and juſtly ſaid to be the *Curſe*, and *Wrath*, and *Vengeance* of God in and upon them, though God himſelf can no more have Wrath and Vengeance, than he can have *Miſchief* and *Malice* in him: for this is a glorious two-fold Truth, that from God, conſidered as in himſelf,

himſelf nothing can come from Eternity to Eternity but infinite Love, Goodneſs, Happineſs, and Glory; and alſo that infinite Love, Goodneſs, Happineſs, and Glory, are and will be for ever and ever flowing forth from him in the *ſame boundleſs, univerſal, infinite* manner; he is the ſame infinitely overflowing Fountain of Love, Goodneſs, and Glory after, as before the *Fall* of any Creatures; his Love, and the infinite Workings of it, can no more be *leſſened*, than his Power can be increaſed by any outward Thing; no Creature, or Number of Creatures can raiſe any Anger in him; it is as impoſſible, as to caſt *Terror*, or *Darkneſs* and *Pain* into him, for nothing can come into God from the Creature, nothing can be in him, but that which the Holy Trinity in Unity is in itſelf. All Creatures are Products of the infinite Tri-une Love of God; nothing *willed*, and *deſired*, and *formed* them, but *infinite Love*; and they have all of them all the Happineſs, Beauty, and Excellency that an infinitely powerful Love can reach out to them: The ſame infinite Love *continues ſtill* in its *firſt creating* Goodneſs, willing, deſiring, working, and doing nothing with regard to all Creatures but what it willed, did, and deſired in the *Creation* of them: This God over Nature and

Creature

Creature darts *no more* Anger at Angels when fallen, than he did in the Creation of them: They are not in *Hell* becauſe Father, Son, and Holy Ghoſt are *angry* at them, and ſo caſt them into a Puniſhment which their Wrath had *contrived* for them; but they are in Wrath and Darkneſs, becauſe they have done to the Light, which infinitely flows forth from God, as that Man does to the Light of the Sun, who puts out his own Eyes: He is in Darkneſs, not becauſe the Sun is *darkened* towards him, has *leſs* Light for him, or has loſt all *Inclination* to enlighten him, but becauſe he has put out that *Birth* of *Light* in himſelf, which alone made him capable of ſeeing in the Light of the Sun. It is thus with fallen Angels; they have extinguiſhed in themſelves that *Birth* of *Light* and *Love*, which was their *only Capacity* for that Happineſs, which infinitely and every where flows forth from God; and they no more have their Puniſhment from God himſelf, than the Man who puts out his Eyes has his Darkneſs from the Sun itſelf.

21. God, conſidered in himſelf, as the Holy Tri-une God, is not the immediate Fountain and Original of Creatures; but God, conſidered as *manifeſting* himſelf in and through Nature, is the Creator, Father, and Producer of

of all Things. The hidden Deity of Father, Son, and Holy Ghoſt, is from Eternity to Eternity, *manifeſted*, made *viſible*, *perceivable*, *ſenſible*, in the united Glory of Fire, Light, and Spirit; this is the *beatific Preſence*, the *glorious Out-birth* of the Holy Trinity; this is that eternal, univerſal Nature, which *brings* God into all Creatures, and all Creatures into God, according to that Degree and Manner of Life which they have in Nature: For the Life of Creatures muſt ſtand in Nature, and Nature is Nothing elſe but God made *manifeſt*, *viſible*, and *perceptible*; and therefore the Life of every Creature, be it what it will, a Life of Joy or Wrath, is only *ſo much* of God made *manifeſt* in it, and *perceptible* by it, and thus is God in ſome Creatures only a God of Wrath, and in others, only a God of Glory and Goodneſs.

No Creature can have Life, or live, and move and have its Being in God, but by being formed out of, and living in this Manifeſtation of Nature. Thus far Hell and Heaven, Angels and Devils, are *equally* in God, that is, they equally live, move, and have their Being in that *Eternal Nature*, which is the Eternal Manifeſtation of God: the one have a Life of Glory, Majeſty, and Love, and Bliſs; the other a Life of Horror, Fire, Wrath, Miſery, and Darkneſs.

Darkneſs. Now all this could not poſſibly be, there could be no Room for *this Diſtinction* between Creatures ſtanding in Nature, the one could not poſſibly have a Life of *Majeſtick Bliſs* and *Glory*, the other of *fiery Horror* and *Darkneſs*, but becauſe the Holy Tri-une God is *manifeſted* in the *united* Glory and Bliſs of Fire, Light and Spirit. For the Creatures could only divide *That* which was in Nature to be divided, they could only divide *That* which was *united* and diviſible; and therefore, as ſure as Heaven is a ſplendorous Light of bliſsful Majeſty, as ſure as Hell is a Place of *fiery Wrath* and *Darkneſs*, ſo ſure is it from the Scriptures, that the Eternal Nature, which is from God, or a Manifeſtation of God, is a Nature of *united* Fire, Light, and Spirit, otherwiſe, ſome Creatures could not have the *bliſsful Glory* of Light, and others a horrible fiery Darkneſs for their *ſeparate Portions*.

All therefore that has been ſaid of an Eternal Nature or Kingdom of Heaven, conſiſting of *united* Fire, Light, and Spirit, is not only to be looked upon as an Opinion well grounded, and ſufficiently diſcovered by the Light of Nature, but as a *fundamental* Truth of revealed Religion, fully eſtabliſhed by *all* that is ſaid in the Scriptures both of Heaven and Hell. For if

God

God was not *manifeſted*, *viſible*, *perceptible* and *communicable*, in and by this *united* Fire, and Light and Spirit, how could there be a Heaven of *glorious Majeſty?* If this Fire of Heaven could not be *ſeparated*, or *broken off* from its heavenly Light, how could there be a Hell in Nature? Or, how could thoſe Angels which loſt the Light of Heaven, have *thereby* fallen into a State of helliſh Darkneſs or Fire? Is not all this the greateſt of Demonſtrations, that the holy Tri-unity of God is, and muſt be manifeſted in Nature, by the Union of Fire, Light, and Spirit? And is not this Demonſtration wholly taken from the very Letter of the moſt plain Doctrines of Scripture?

Hell and Wrath could have no *Poſſibility* of Exiſtence, but becauſe the Light, and Majeſty, and Glory of Heaven, muſt of all neceſſity have its Birth *in* and *from* the Fire of Nature. An Angel could not have *become* a Devil, but becauſe the Angelick *Light* and *Glory* had, and muſt have *its Birth* in and from the *Fire* of Life. And thus as a Devil was *found*, where angelick Light and Glory had its Exiſtence, ſo a Hell was found, where heavenly Glory was *before*; and as the Devil is nothing but a Fire-ſpirit *broken off* from its Angelical Light and Glory, ſo Hell is nothing but the Fire of Heaven *ſeparated* from its firſt Light and Majeſty.

And here we have plainly found two Worlds in Eternity; not *poſſible* to be two, nor ever *known* to be two, but by ſuch Creatures, as have in their own Natures, by their own Self-motion, ſeparated the Fire of Eternal Nature from its Eternal Light, Spirit, and Majeſty. And this is alſo the Beginning, or firſt Opening of the *Wrath* of God in the Creature; which is, in other Words, only the Beginning, or firſt Opening of Pain and Miſery in the Creature, or the Origin of a helliſh, tormenting State of Life.

22. And here, in this *dark wrathful* Fire of the fallen Creature, do we truly find that *Wrath*, and *Anger*, and *Vengeance* of God, that cleave to Sin, that muſt be *quenched*, *attoned*, and *ſatisfied*, before the Sinner can be reconciled to God; that is, before it can have again that *Tri-une* Life of God in it, which is its Union with the holy Trinity of God, or its regaining the Kingdom of Heaven in itſelf.

Some have objected, that by thus conſidering the *fallen* Soul as a *dark wrathful* Fire-Spirit, for this Reaſon, becauſe it has loſt the *Birth* of the Son and holy Spirit of God in it, that this caſts Reproach upon God the Father, as having *the Nature* of ſuch a Soul in Him. But this is a groundleſs Objection; for this State

of the Soul caſts no more Reproach upon the *firſt*, than upon the ſecond and third Perſons of the holy Trinity. The fallen Soul, that has loſt the Birth of the Son and holy Spirit of God in it, cannot be ſaid to have *the Nature* of the Father left in it. This would be blaſphemous Nonſenſe, and is no way founded on this Doctrine. But ſuch a Soul muſt be ſaid to have *a Nature* from the Father left in it, though a *ſpoiled* one, and this becauſe the Father is the *Origin*, *Fountain*, and *Creator* of all kind of Exiſtence: Hell and the Devils have their Nature from Him, becauſe every Kind of Creature muſt have what it has of Life and Being from its Creator; but Hell and the Devils have not therefore *the Nature* of the Father in them. If it be aſked what the Father is, as he is the firſt Perſon in the ſacred Trinity, the Anſwer muſt be, that as ſuch He is the *Generator* of the Son and holy Spirit: This is *the Nature* of the Father; where *this generating* is not, there is not *the Nature* of the Father. Is it not therefore highly abſurd to charge this Doctrine with aſcribing *the Nature* of the Father to the *fallen* Soul, which aſſerts the Soul to be fallen, for *this Reaſon*, becauſe it has quite *loſt* and *extinguiſhed* all Power and Ability for the *Birth* of the Son and holy Spirit in it? How could it be more

roundly

roundly affirmed, or more fully proved, that the fallen Soul *hath not* the Nature of the Father left in it. But to proceed:

The Reader ought not to wonder, or be offended at the frequent mention of the Word *Fire*, which is here uſed to denote the true Nature and State of the Soul. For both Nature and Scripture ſpeak continually the ſame Language. For wherever there is mention of Life, Light, or Love in the Scriptures, there Fire is *neceſſarily* ſuppoſed, as being that in which all Life, and Light, and Love, muſt neceſſarily ariſe; and therefore the Scriptures ſpeak as often of Fire, as they do of Life, and Light, and Love, becauſe the one neceſſarily includes the other: For all Life, whether it be *vegetable*, *ſenſitive*, *animal*, or *intellectual*, is only a kindled Fire of Life in ſuch a Variety of States; and every dead inſenſitive Thing is only ſo, becauſe its Fire is quenched, or ſhut up in a hard Compaction. If therefore we will ſpeak of the *true Ground* of the fallen State of Men and Angels, we are not at Liberty to think of it under any *other Idea*, or ſpeak of it in any *other manner*, than as the *darkened Fire* of their Life, or the Fire of their Life unable to kindle itſelf into Light and Love. Do not the Scriptures ſtrictly confine us to this Idea of Hell?

So that it is not any particular Philoſophy, or affected Singularity of Expreſſion, that makes me ſpeak in this manner of the Soul, but becauſe all Nature and Scripture force us to confeſs that the Root of all and every Life ſtands, and muſt neceſſarily ſtand in the *Properties* of Fire.

The holy Scriptures alſo ſpeak much of Fire, in the Ideas which they give us both of the divine Nature, and of created Spirits, whether they be ſaved or loſt; the former as becoming Flames of heavenly Light and Love, the latter as dark Firebrands of Hell *.

No

* Theologia fere ſupra omnes Sacroſanctam Ignis Figuram probaſſe reperitur. Eam enim invenies non ſolum *Retas igneas* fingere, ſed etiam ignea animalia——quinetiam *Thronos igneos* eſſe dicit, ipſoſq; ſummos Seraphim *incenſos* eſſe ex ipſo nomine declarat, eiſq; Ignis &*Proprietatem* & *Actionem* tribuit: ſemperatq; ubiq; igneam figuram probat. Ac igneam quidem Formam ſignificare arbitror cœleſtium Naturarum *maximam* in Deo imitando *ſimilitudinem*. Theologi ſummam, & formâ carentem eſſentiam *ignis Specie* multis locis deſcribunt, quòd Ignis multas Divinæ, ſi dictu fas eſt, Proprietatis, *Imagines* ac *Species* præ ſe ferat. Ignis enim, qui ſenſu percipitur, in omnibus & per omnia ſine admixtione funditur, ſecerniturq; a rebus omnibus, lucetq: totus ſimul, & abſtruſus eſt, incognituſq; manet ipſe per ſe,——Cohiberi, vi. ciq; non poteſt——quicquid ipſi proprius quoquo modo adhibeatur, ſui particeps facit. Renovat omnia vitali calore, illuſtrat aperto lumine; teneri non poteſt, nec miſceri. Diſſipandi vim habit, commutari non poteſt, ſurſum fertur, celeritate magna præditus eſt, ſublimis eſt, nec humilitatem ullam ferre poteſt. Immobilis eſt, per ſe movetur, aliis motum affert; comprehendendi vim habet, ipſe comprehendi non poteſt. Non eget altero: clam ſe amplificat: in materiis quæ ipſius capaces ſunt, magnitudinem ſuam declarat. Vim efficiendi habet,

No Deſcription is or can be given us either of Heaven or Hell, but where Fire is neceſſarily ſignified to be the *Ground* and *Foundation* both of the one and of the other. Why do all Languages, however diſtant, and different from one another, all ſpeak of the Coldneſs of *Death*, the Coldneſs of *Inſenſibility?* Why do they all agree in ſpeaking of the *Warmth* of Life, the *Heat* of Paſſions, the *Burnings* of Wrath, the *Flames* of Love? It is becauſe it is the Voice or Dictate of Univerſal Nature, that Fire is the *Root* or *Seat* of Life, and that all the Varieties of human Tempers only the various *Workings* of the Fire of Life.—It ought to be no Reaſon why we ſhould think *groſsly* of Fire, becauſe it is ſeen in ſo many *groſs Things* of this World? For how is it ſeen in them? Why only as a *Deſtroyer*, a *Conſumer*, and *Refiner* of *all Groſſneſs*; as a *Kindler* of Life, and Light, out of Death and Darkneſs. So that in all the Appearances of Fire, even in earthly Things, we have Reaſon to look upon it as ſomething of a heavenly, exalting, and glorious Nature; as that which diſperſes Death, Darkneſs, and

 Groſſneſs,

habet, potens eſt: omnibus præſto eſt; nec videtur: *Attritu* autem quaſi *Inquiſitione* quadam connaturaliter repente apparet, rurſuſq; ita avolat ut comprehendi, & detineri nequeat: in omnibus ſui communionibus minui non poteſt——Multas etiam alias Ignis Proprietates invenire poſſumus, quæ propria ſunt divinæ actionis. S. *Dioniſ. Arcop. de cæleſti Hierarchia*, 56.

Groſſneſs, and raiſes up the Power and Glory of every Life.

If you aſk what Fire is in its firſt, true, and unbeginning State, not yet entered into any Creature, It is the Power and Strength, the Glory and Majeſty of eternal Nature; it is that which *generates*, *enriches*, *brightens*, *ſtrengthens*, and *diſplays* the Light of Heaven. It is that which makes the eternal Light to be majeſtick, the eternal Love to be flaming: For the *Strength* and *Vivacity* of Fire, muſt be both the Majeſty of Light, and the Ardour of Love. It is the glorious *Out-birth*, the true *Repreſentative* of God the Father, *eternally generating* his only Son, Light, and Word.

If you aſk what Fire is in its own ſpiritual Nature, it is merely a *Deſire*, and has no other Nature than that of a *working Deſire*, which is continually its *own Kindler*. For *every Deſire* is nothing elſe, but its *own ſtriking* up, or its *own kindling* itſelf into ſome Kind and Degree of Fire. And hence it is that Nature (though reduced to great Ignorance of itſelf) has yet forced all Nations and Languages to ſpeak of *its Deſires*, as *cool*, *warm*, or *burning*, &c. becauſe every Deſire is, ſo far as it goes, a *kindled Fire*. And it is to be obſerved, that Fire could have no Exiſtence or Operation in material Things, but becauſe all the Matter of this

World

World has in it more or leſs of ſpiritual and heavenly Properties compacted in it, which *continually deſire* to be delivered from their material Impriſonment. And the ſtirring up *the Deſire* of theſe ſpiritual Properties is the *kindling* of that *Heat*, and *Glance*, and *Light*, in material Things, which we call Fire, and is nothing elſe but their glorioufly breaking, and triumphantly diſperſing that hard Compaction in which they were impriſoned. And thus does every kindled Fire, as a *Flaſh* or *tranſitory opening* of heavenly Glory, ſhew us in little and daily, but *true* Inſtances, the *Triumph* of the laſt Fire, when all that is ſpiritual and heavenly in this World ſhall kindle and ſeparate itſelf from that, which muſt be the Death and Darkneſs of Hell.

Now the Reaſon why there are ſpiritual Properties in all the material Things of this World, is only this, it is becauſe the Matter of this World is the *Materiality* of the Kingdom of Heaven, brought down into a *created State* of Groſſneſs, Death, and Impriſonment, by occaſion of the Sin of thoſe Angels, who firſt inhabited the Place or Extent of this material World.

Now theſe heavenly Properties, which were brought into this *created* Compaction, lie in a *continual Deſire* to return to their firſt State of

Glory; and this is the *groaning of the whole Creation to be delivered from Vanity*, which the Apoſtle ſpeaks of And in this *continual Deſire* lieth the kindling, and *all the Poſſibility* of kindling any Fire in the Things of this World. Quench *this Deſire*, and ſuppoſe there is nothing in the *Matter* of this World that deſires to be reſtored to its firſt Glory, and then all the breaking forth of Fire, Light, Brightneſs, and Glance, in the Things of this World, is utterly quenched with it, and it would be the ſame Impoſſibility to ſtrike Fire, as to ſtrike Senſe and Reaſon out of a Flint.

24. You will perhaps ſay, though this be a Truth, yet it is more *ſpeculative* than *edifying*, more fitted to entertain the Curioſity, than to aſſiſt the Devotion of Chriſtians. But ſtay awhile, and you ſhall ſee it is a Truth full of the moſt edifying Inſtruction, and directly ſpeaking to the Heart.

For if *every Deſire* is in itſelf, in its own Eſſence, the *kindling* of Fire, then we are taught this great practical Leſſon, that our *own Deſire* is the Kindler of our own Fire, the Former and Raiſer of *that Life* which leads us. What our Deſire kindles, that becomes the Fire of our Life, and fits us either for the majeſtick Glories of the Kingdom of God, or the dark

dark Horrors of Hell: So that our *Desire* is all, it does all, and governs all, and all that we have and are must arise from it, and therefore it is that the Scripture saith, *Keep thy Heart with all Diligence, for out of it are the Issues of Life.*

We are apt to think that our *Imaginations* and *Desires* may be played with, that they rise and fall away as nothing, because they do not always bring forth outward and visible Effects. But indeed they are the greatest Reality we have, and are the true *Formers* and *Raisers* of all that is real and solid in us. All outward Power that we exercise in the Things about us, is but as a *Shadow*, in comparison of that *inward Power* that resides in our *Will*, *Imagination*, and *Desires*; these communicate with Eternity, and kindle a Life which always reaches either Heaven or Hell. This Strength of the inward Man makes all that is the Angel, and all that is the Devil in us, and we are neither good nor bad, but according to the Working of that which is spiritual and invisible in us. Now our Desire is not only thus powerful and productive of real Effects, but it is always alive, always working and *creating* in us, I say creating, for it has no less Power, perpetually generates either Life or Death in

us:

us: And here lies the Ground of the great Efficacy of *Prayer*, which when it is the Prayer of the Heart, the Prayer of Faith, has a kindling and creating Power, and forms and transforms the Soul into every Thing that its Desires reach after: It has the Key to the Kingdom of Heaven, and unlocks all its Treasures, it opens, extends, and moves that in us, which has its Being and Motion in and with the Divine Nature, and so brings us into a real Union and Communion with God.

Long *Offices* of Prayer sounded only from the Mouth, or impure Hearts, may Year after Year be repeated to no Advantage; they leave us to grow old in our own poor, weak State: These are only the poor Prayers of Heathens, who, as our Lord said, *think to be heard by their much speaking*. But when the Eternal Springs of the purified Heart are stirred, when they stretch after that God from whence they came, then it is that what we ask we receive, and what we seek we find. Hence it is, that all those great Things are by the Scriptures attributed to Faith, that to it all Things are possible; that it heals the Sick, saves the Sinner, can remove Mountains, and that all Things are possible to him that believeth; it is because the Working of *Will* and *Desire* is the first Eternal Source of all

Power,

Power, *that* from which every Thing is kindled into that Degree of Life in which it ſtandeth; it is becauſe *Will* and *Deſire* in us are *Creaturely Offſprings* of that firſt Will and Deſire which formed and governed all Things; and therefore when the Creaturely Power of our Will, Imagination, and Deſire leaves off its Working in Vanity, and gives itſelf wholly unto God in a *naked* and *implicit* Faith in the Divine Operation upon it, then it is that it does nothing in vain, it riſes out of Time into Eternity, is in Union and Communion with God, and ſo all Things are poſſible to it. Thus is this Doctrine ſo far from being vainly ſpeculative, that it opens to us the Ground, and ſhews us the Neceſſity and Excellence of the greateſt Duties of the Goſpel.

25. Now as *all Deſire* throughout Nature and Creature is but *one* and the *ſame* Thing, branching itſelf out into various Kinds and Degrees of Exiſtence and Operation, ſo there is but *one Fire* throughout all Nature and Creature, ſtanding only in different States and Conditions. The Fire that is in the *Light* of the Sun is the ſame Fire that is in the *Darkneſs* of the Flint: That Fire which is the Life of our Bodies is the Life of our Souls; that which *tears* Wood in Pieces is the ſame which upholds

holds the beauteous Forms of Angels: It is the ſame Fire that burns *Straw*, that will at laſt melt the *Sun*; the ſame Fire, that brightens a *Diamond*, is darkened in a *Flint*: It is the ſame Fire that kindles Life in Animal, that kindled it in Angels: In an Angel it is an Eternal Fire of an Eternal Life, in an Animal it is the ſame Fire brought into a temporary Condition, and therefore con only kindle a Life that is temporary: The ſame Fire, that is mere Wrath in a Devil, is the Sweetneſs of flaming Love in an Angel; and the ſame Fire, which is the Majeſtick Glory of Heaven, makes the Horror of Hell.

CHAP.

CHAP. III.

The true Ground of all the Doctrines of the Gospel discovered. Why Adam *could make no Atonement for his Sins. Why and how Jesus Christ alone could make this Atonement. Whence the Shedding of Blood for the Remission of Sins. What Wrath or Anger it is, that is quenched and atoned by the Blood of Christ. Of the last Sufferings of Christ. Why and how we must eat the Flesh and drink the Blood of Jesus Christ.*

1. WE have now, worthy Reader, so far cleared the Way, that we have nothing to do but to rejoice in the most open Illustration, and full Proof of all the great Doctrines of the Gospel, and to see all the Objections, which *Deists*, *Arians*, and *Socinians*, have brought against the first Articles of our Faith, dashed to Pieces: For as soon as we do but begin to know, that the holy Tri-une Deity, from Eternity to Eternity, *manifests* itself in *Nature* by the *Tri-une Birth* of Fire, Light, and Spirit, and that all Angels and Men must have been created out of *this Nature*, there is not a Doctrine in Scripture concerning the

Creation, Fall, and Redemption of Man, but becomes the moſt plainly intelligible, and all the Myſteries of our Redemption are proved and confirmed to us, by all that is viſible and perceptible in all Nature and Creature.

Here we have the plain Foundation of the whole Oeconomy of all Religion, from the Beginning to the End of Time; why the *Incarnation* of the Son of God, who is the Light of the World, muſt have before it the *fiery Diſpenſation* of the Father delivered from *Mount Sinai*; and after it the *pouring* out, or *proceeding* forth of the Holy Spirit upon all Fleſh; it is becauſe the *Tri-une Life* of the fallen Race muſt be reſtored according to the *Tri-une Manifeſtation* of the Holy Deity in Nature.

Here we know what the *Love*, and what the *Anger* of God is, what *Heaven* and *Hell*, an *Angel* and a *Devil*, a loſt and a redeemed Soul are. The *Love*, and Goodneſs, and Bleſſing of God known, found, and enjoyed by any Creature, are nothing elſe but the Holy Trinity of God known, found, and enjoyed in the bliſsful, glorious, *Tri-une Life* of Fire, Light, and Spirit, *where* Father, Son, and Holy Ghoſt *perpetually* communicate their own nameleſs, numberleſs, boundleſs Powers, Riches, and Glories to the created Image of their own Nature.

Nature. The *Hell* in Nature, and the helliſh Life in the Creature, the *Wrath* of God in Nature and Creature, are nothing elſe but the Triune holy Life broken and deſtroyed in *ſome Order* of Creatures, only the Fire of Heaven *ſeparated* from its heavenly Light and Spirit. This is that Eternal *Anger*, and *Wrath*, and *Vengeance*, that muſt be *atoned*, *ſatisfied*, and *removed*, that eternal Fire that muſt be quenched, that eternal *Darkneſs* that muſt be changed into Light, or there is no *Poſſibility* in Nature that the Soul of fallen Man ſhould ever ſee the Kingdom of God: And here all the Doctrines of the *Socinians* are quite torn up by the Roots. For in this Ground appeareth the *abſolute Neceſſity* of the Incarnation, Life, Sufferings, Death, Reſurrection and Aſcenſion of the Son of God. Here lieth the *full Proof*, that through *all Nature* there could no Redeemer of Man be found, but only in the Second Perſon of the adorable Trinity become Man. For as the Light and Spirit of Eternal Life are the Light and Spirit of the Son and Holy Ghoſt manifeſted in Heaven, ſo the Light of Eternal Life could never come again into the *fallen Soul*, but from him *alone*, who is the *Light* of Heaven. He muſt be again in the Soul, as he was in it when it was firſt breathed forth from

the

the Holy Trinity, he muſt be manifeſted in the Soul, as he is in Heaven, or it can never have the Life of Heaven in it.

The *Socinians* therefore, or others, who think they pay a juſt Deference to the Wiſdom and Omnipotence of God, when they ſuppoſe there was no *abſolute Neceſſity* for the Incarnation of the Son of God; but that God, if he had ſo pleaſed, could as well have ſaved Man ſome *other Way*, ſhew as great Ignorance both of God and Nature, as if they ſhould have ſaid, that when God makes a *blind* Man to ſee by *opening* or *giving* him Eyes, there was no Neceſſity, in the *Thing* itſelf, that *Sight* ſhould be given in *that particular Way*, but that God, if he had ſo pleaſed, could have made him become a *ſeeing* Man in this World without the *Eyes*, or *Light* of this World.

For if the *Son* of God is the *Light* of Heaven, and Man only wants to be redeemed, becauſe he has *loſt* the Light of Heaven; is it not abſolutely impoſſible for him to be redeemed any *other Way*, or by any other Thing, than by a *Birth* of this Son of God in him? Is not this Particularity the *one only* Thing that can raiſe fallen Man, as *ſeeing Eyes* are the one only Thing that can take away Blindneſs from the Man?

2. If

2. If *Adam* had been able to *undo* in himſelf all that he had *done*, if he could have *gone back* into that State from whence he was fallen, if he could have *raiſed up* again in himſelf that Birth of the Holy Trinity in which he was created, *no Saviour* had been wanted for him; but becauſe he could not do any Thing of this, but muſt be *That* which he had made himſelf to be, therefore the *Wrath* of Nature, or the Wrath of God *manifeſted* in Nature, abode upon him, and *this Wrath* muſt of all neceſſity be *appeaſed*, *atoned*, and *ſatisfied*, that is, it muſt be *kindled* into Light and Love, before he could again find, and enjoy the *God of Nature*, as a God of Light and Love.

Could *Adam* himſelf have done all that which I have juſt now mentioned, then his own Actions had *atoned* and *ſatisfied* the Divine Wrath, and had *reconciled* him to God: For nothing loſt him the Love of God, but *That* which ſeparated him from God; and nothing did, or ever can ſeparate him from God, but the Loſs of that *Tri-une Life*, in which alone the Holy Trinity of Divine Love can dwell. If therefore *Adam* could have raiſed again in himſelf that *Tri-une Life*, then his Sin, and the Wrath of God upon him, had been *only tranſitory*; but becauſe he did That, which

according to all the *Poſſibilities of Nature* was unalterable, therefore he became a *Priſoner* of an eternal *Wrath*, an Heir of an *everlaſting painful* Life, till the Love of God, who is greater than Nature, ſhould *do That* for him and in him, which he could by no Powers of Nature do for himſelf, nor the higheſt of Creatures do for him.

3. And here we ſee in the plaineſt Light, that there was *no Anger* in God *himſelf* towards the fallen Creature, becauſe it was *purely* and *ſolely* the infinite Love of God towards him, that did, and alone could raiſe him out of his fallen State: All Scripture, as well as Nature, obliges us to think thus of God. Thus it is the whole Tenor of Scripture, that *God ſo loved the World, that he ſent his only-begotten Son into it, that the World through him might be ſaved:* Is not this ſaying *more* than if it had been ſaid, that there was *no Anger* in God himſelf towards fallen Man: Is he not expreſsly declared to be *infinitely* flowing forth in Love towards him? Could God be more infinite in Love, or more infinitely diſtant from all *Poſſibility* of Anger towards Man, when he firſt created him, than when he *thus* redeemed him? God out of pure and free Love gave his Son to be the Life of the World, *firſt*, as a *Word* of Life, reſerved and treaſured

treaſured up in the Soul, as the *Bruiſer* of the Serpent, given to *all Mankind* in their Father *Adam*. This *Word* of Life and *Bruiſer* of the Serpent was the *Extinguiſher* of that Wrath of God that lay upon fallen Man. Now will the Scriptures, which tell us that the Love of God ſent his Son into the World, to redeem Man from that *helliſh Wrath* that had ſeized on him, allow us to ſay, that it was to extinguiſh a Wrath that was got into *God himſelf*, or that the Bruiſer of the Serpent was to *bruiſe, ſuppreſs*, or *remove* ſomething that Sin had *raiſed* in the Holy Deity *itſelf*? No ſurely, but it was to bruiſe, alter, and overcome an *Evil* in Nature and the Creature, that was become Man's *Separation* from the Enjoyment of the God of Love, whoſe Love ſtill exiſted in its own State, and ſtill followed him, and gave his only Son to make him capable of it. Do not the Holy Scriptures continually teach us, that the Holy Jeſus became incarnate *to deſtroy the Works of the Devil*, to overcome Death and Hell that had taken Man captive? And is not this ſufficiently telling us, *what* that Wrath was, and *where* it exiſted, which muſt be *atoned*, *ſatisfied*, and *extinguiſhed*, before Man could again be alive unto God, or reconciled unto him, ſo as to have the Tri-une Life of

Light and Love in him? It was a Wrath of *Death*, a Wrath of *Hell*, a Wrath of *Sin*, and which only the precious powerful Blood of Chriſt could change into a Life of Joy and Love: And when this Wrath of Death and Hell are *removed* from Human Nature, there neither is, nor can be any *other Wrath* of God abiding on it. Are not the Devils and all loſt Souls juſtly ſaid to be under the *eternal Wrath* of God, and yet in *no Wrath* but that which exiſts in Hell, and in their own Helliſh Nature.

4. They therefore who ſuppoſe the Wrath and Anger of God upon fallen Man, to be a *State* of Mind in God himſelf, to be a political kind of *juſt Indignation*, a Point of *Honourable Reſentment*, which the Sovereign Deity, as Governor of the World, ought not to recede from, but muſt have a *ſufficient* Satisfaction done to his offended Authority, before he can conſiſtently with his Sovereign Honour receive the Sinner into his Favour, hold the Doctrine of the *Neceſſity* of Chriſt's atoning Life and Death in a miſtaken Senſe. That many good Souls may hold this Doctrine in this Simplicity of Belief, without any more Hurt to themſelves, than others have held the *Reality* of Chriſt's Fleſh and Blood in the Sacrament under

der the Notion of the *Tranſubſtantiation* of the Bread and Wine, I make no Manner of Doubt: But when Books are written to impoſe and require this Belief of others, as the only ſaving Faith in the Life and Death of Chriſt, it is then an Error that ceaſes to be innocent: For neither Reaſon nor Scripture will allow us to bring Wrath into God himſelf, as a Temper of his Mind, who is only infinite, unalterable, overflowing Love, as unchangeable in Love, as He is in Power and Goodneſs. The Wrath that was awakened at the Fall of Man, that then ſeized upon him as its Captive, was only a *Plague*, or *Evil*, or *Curſe*, that Sin had brought forth in Nature and Creature; it was only the Beginning of Hell: It was *ſuch* a Wrath as God himſelf pitied Man's lying under it; it was *ſuch* a Wrath as God himſelf furniſhed Man with a Power of overcoming and extinguiſhing, and therefore was not a Wrath that was according to the *Mind*, *Will*, and *Liking*, or Wiſdom of God; and therefore it was not a Wrath that was in God himſelf, or which was exerciſed by his Sovereign Wiſdom over his diſobedient Creatures: It was not *ſuch* a Wrath, as when Sovereign Princes are angry at Offenders, and will not ceaſe from their Reſentment till ſome

political Satisfaction, or valuable Amends be made to their ſlighted Authority. No, no; it was ſuch a Wrath as God himſelf hated, as he hates Sin and Hell, a Wrath that the God of all Nature and Creature ſo *willed* to be *removed* and *extinguiſhed*, that ſeeing nothing leſs could do it, he ſent his only-begotten Son into the World that all Mankind might be *ſaved* and *delivered* from it. For ſeeing the Wrath that was awakened and brought forth by the Fall, and which wanted to be appeaſed, atoned, and quenched, was the Wrath of *eternal Death* and *eternal Hell*, that had taken Man captive, therefore God ſpared not the precious, powerful, efficacious Blood of the Holy Jeſus, becauſe that alone could extinguiſh this eternal Wrath of Death and Hell, and re-kindle Heaven and Eternal Life again in the Soul. And thus all that the Scriptures ſpeak of the *Neceſſity* and *powerful* Atonement of the Life and Death of Chriſt, all that they ſay of the *infinite Love* of God towards fallen Man, and all that they ſay of the *Eternal Wrath* and *Vengeance* to which Man was become a Prey, have the moſt ſolid Foundation, and are all of them proved to be conſiſtent harmonious Truths of the greateſt Certainty, according to the plain Letter of Scripture.

5. It

5. It is the Foundation of the Law and the Goſpel, that *without ſhedding of Blood there is no Remiſſion of Sins*; and that the precious Blood of Chriſt could alone do this, could alone reconcile us to God, and deliver us from the Wrath to come. How and why Blood, and only the Blood of Jeſus Chriſt could do this, will appear as follows: *Adam* was created with a twofold Reſpect, to be himſelf a glorious, living, eternal Image of the Holy Triune God, and to be a *Father* of a new World of like Beings, all deſcended from himſelf: When *Adam* fell, he loſt both theſe Conditions of his created State; the Holy Image of God was extinguiſhed, his Soul loſt the Light and Spirit of Heaven, and his Body became earthly, beſtial, corruptible Fleſh and Blood, and he could only be a *Father* of a Poſterity partly *diabolical*, and partly *beſtial*.

Now if the firſt Purpoſe of God was to ſtand, and to take Effect; if *Adam* was ſtill to be the Father of a Race that were to become Sons of God, then there was an abſolute Neceſſity that all that *Adam* had *done* in and to himſelf, and his Poſterity, by the Fall, ſhould be *undone* again; the *Serpent* and the *Beaſt*, that is, the ſerpentine Life, and the beſtial Life in Human Nature, muſt both of

them be *overcome*, and *driven* out of it. This was the *one only* poſſible Salvation for *Adam*, and every Individual of his Poſterity.

Adam had killed that which was to have been immortal in him, he had raiſed that into a Life which never ſhould have been alive in him, and therefore that which was to be *undone* and *altered*, both in himſelf and his Poſterity, was this, it was to part with a *Life* that he had raiſed up into Being, and to get *another Life*, which he had quite extinguiſhed.

And here appears the true infallible Ground of *all the Sacrifice*, and all the *Blood-ſhedding* that is neceſſary to redeem and reconcile Man to God. It is becauſe the earthly, fleſhly, beſtial, corruptible Life under the Elements of this World, is a Life *raiſed* and *brought* into Man by the Fall, is not that Life which God created, but is an Impurity in the Sight of God, and therefore cannot enter into the Kingdom of Heaven; it is a Life, or Body of Sin, brought forth by Sin, and the Habitation of Sin, and therefore it is a Life that muſt be *given up*, its Blood muſt be *poured out*, before Man can be releaſed from his Sins: This is the *one only* Ground of all the *Shedding of Blood* in Religion. Had not a Life *foreign* to the Kingdom of God, and utterly *incapable* of it, been

been *introduced* by the Fall, there had been no poſſible Room for the *Death* of any Creature, or the *pouring out* any Blood, as ſerviceable and inſtrumental to the raiſing fallen Man.

6. But now this beſtial animal Life which is thus to be given up, and its Blood poured out, is but the half, and leſſer half of that which is required to deliver Man from all that the Fall has brought upon him. For the heavenly Life, the Birth of the Light and Holy Spirit of God, which *Adam* had quite extinguiſhed, was to be *kindled* or *regenerated* again; alſo his *firſt*, *glorious*, *immortal* Body was to be regained, before he could become an Inhabitant of the Kingdom of Heaven: But for all this *Adam* had no Power. See here again the true and dreadful State of the *Fall*; it was the Fall into *ſuch* a Life, as muſt be *ſlain* and *ſacrificed* before the fallen Soul could come to God; and yet this Death and Sacrifice of the Body, which was thus abſolutely neceſſary, was the moſt dreadful Thing that could happen to Man, becauſe *his own* Death, come when it would, would only remove him from the *Light* of this World into the Eternal Darkneſs, and helliſh State of fallen Angels: And here we find the true Reaſon, why Man's own Death, though a Sacrifice *neceſſary* to be made,

made, had yet nothing of *Atonement* or *Satisfaction* in it; it was becauſe it left the eternal Wrath of Nature, and the Hell that was therein, unquenched and unextinguiſhed in the Soul, and therefore made no *Reconcilement* to God, no *Reſtoration* to the Creature of its *firſt State* and *Life* in God, but left the Soul in its dark wrathful Separation from the Kingdom of Light and Love.

But here the amazing Infinity of divine Love appeared, ſuch a Myſtery of Love as will be the univerſal Song of Praiſe to all Eternity. Here God, the ſecond Perſon in the holy Trinity, took human Nature upon him, became a ſuffering, dying Man, that there might be found a Man, whoſe Sufferings, Blood, and Death, had Power to *extinguiſh* the Wrath and Hell that Sin had brought forth, and to be a *Fountain* of the firſt heavenly Life to the whole Race of Mankind.

It was *human Nature* that was fallen, that had loſt its firſt heavenly Life, and got a beſtial diabolical Life in the ſtead of it. Now if *this* human Nature was to be reſtored, there was but *one poſſible* Way, it muſt go back to the State from whence it came, it muſt put off all that it had put on, it muſt regain all that it had loſt: But the human Nature that fell could do nothing

thing of this, and yet all this muſt be done in and by *that* human Nature which is fallen, or it could never, to all Eternity, come out of the State of its Fall; for it could not poſſibly come out of the State of its Fall, but by *putting off* all that which the Fall had brought upon it. And thus ſtood Man, as to all the Powers of Nature and Creature, in an *utter Impoſſibility* of Salvation, and had only a ſhort Life of this World betwixt him and Hell.

7. But let us now change the Scene, and behold the Wonders of a *new Creation*, where all Things are called out of the *Curſe* and *Death* of Sin, and created again to Life in Chriſt Jeſus; where all Mankind are choſen and appointed to the *Recovery* of their firſt glorious Life, by a *new Birth* from a ſecond *Adam*, who, as an *univerſal* Redeemer, takes the *Place* of the firſt fallen Father of Mankind, and ſo gives Life and Immortality and Heaven to all that loſt them in *Adam*.

God, according to the Riches of his Love, raiſed a Man out of the Loins of *Adam*, in whoſe myſterious Perſon the *whole* Humanity and the *Word* of God were perſonally united; that *ſame Word* which had been reſerved and treaſured up in *Adam* at his Fall, as a ſecret *Bruiſer of the* Serpent, and *real Beginning* of his Salvation;

tion; ſo that in this ſecond *Adam* God and Man were one Perſon. And in this Union of the divine and human Nature lies the *Foundation* and *Poſſibility* of our Recovery. For thus the holy Jeſus became qualified to be the *ſecond Adam*, or univerſal Regenerator of all that are born of *Adam* the firſt. For being himſelf *that Deity*, which as a *Spark* or *Seed* of Life was given to *Adam*, thus all that were born of *Adam* had alſo a *Birth* from him, and ſo ſtood under him, as their common Father and Regenerator of a heavenly Life in them. And it was this *Word* of Life which was preſerved and treaſured up in *Adam*, that makes all Mankind to be the *ſpiritual* Children of the *ſecond Adam*, though he was not born into the World till ſo many Years after the Fall. For ſeeing the *ſame Word* that became their perfect Redeemer in the Fulneſs of Time, was in them from the Beginning as a Beginning of their Redemption, therefore he ſtood related to all Mankind as a *Fountain* and *Deriver* of an heavenly Life into them, in the ſame *univerſal manner* as *Adam* was the Fountain and Deriver of a miſerable Mortality into them.

And ſeeing alſo this great and glorious Redeemer had in himſelf the *whole Humanity*, both as it was *before* and after the *Fall*, *viz.*

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in his inward Man the *Perfection* of the firſt *Adam*, and in his outward the *Weakneſs* and *Mortality* of the fallen Nature; and ſeeing he had all this, as the *Undoer* of all that *Adam* had done as the *Overcomer* of Death, as the *Former* and *Raiſer* of our heavenly Life, therefore it was that all his Conqueſts over this World, Sin, Death, and Hell, were not the Conqueſts of a *ſingle Perſon* that terminated in himſelf, but had their real *Effect* and efficacious *Merit* through *all* human Nature, becauſe he was the *appointed Father* and *Regenerator* of the whole human Nature, and as ſuch had that *ſame Relation* to it all as *Adam* had: And therefore as *Adam's* Fall, Sin, and Death, did not, could not terminate in himſelf, becauſe he was our *appointed Father*, from whom we muſt have ſuch a State and Condition of Life as he had; ſo the Righteouſneſs, Death, Reſurrection, and Aſcenſion of Chriſt into the Kingdom of Heaven, did not terminate in himſelf, but became ours, becauſe he is our appointed *ſecond Adam*, from whom we are to derive *ſuch* a State and Condition of Life as he had; and therefore all that are *born again* of him are certainly born into *his State* of Victory and Triumph over the World, Sin, Death and Hell.

8. Now

8. Now here is opened to us the true Reaſon of the *whole Proceſs* of our Saviour's Incarnation, Paſſion, Death, Reſurrection, and Aſcenſion into Heaven: It was becauſe fallen Man was to go through *all theſe Stages* as neceſſary Parts of his Return to God; and therefore if Man was to go out of his *fallen State*, there muſt be a Son of *this fallen* Man, who as a *Head* and *Fountain* of the whole Race, could do all this, could go back through all theſe Gates, and ſo make it *poſſible* for all the Individuals of human Nature, as being *born* of him, to inherit his *conquering Nature*, and follow him through all theſe Paſſages to eternal Life. And thus we ſee, in the ſtrongeſt and cleareſt Light, both *why* and *how* the holy Jeſus is become our great Redeemer.

Had he failed in any of theſe Things, had he not *been* all that he was, and *did* all that he did, he could not have made one full, perfect, ſufficient Atonement and Satisfaction for the Sins of the whole World, that is, he could not have *been* and *done* that, which in the *Nature* of the Thing was *abſolutely* neceſſary, and *fully* ſufficient to take the whole human Race *out of* the Bondage and Captivity of their fallen State. Thus had he not really had the divine Nature in his Perſon, he could not have *begun* to be

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our *ſecond Adam* from the Time of the Fall, nor could we have ſtood *related* to him as Children, that had received a *new Birth* from him. Neither could he have made a *Beginning* of a divine Life in our fallen Nature, but that he was that God who could make Nature *begin again* where it had failed in our firſt Father. Without this Divinity in his Perſon, the Perfection of his Humanity would have been as helpleſs to us as the Perfection of an Angel. Again, had he not been *Man*, and in human Nature *overcome* Sin and Temptation, he could have been *no Saviour* of fallen Man, becauſe nothing that he had done had been done *in* and *to* the fallen Nature. *Adam* might as well have derived Sin into the Angels by his Fall, as Chriſt had derived Righteouſneſs into us by his Life, if he had not *ſtood* both in our Nature and as the *common Father* and *Regenerator* of it; therefore his Incarnation was neceſſary to deliver us from our Sins, and accordingly the Scripture ſaith, *He was manifeſt in the Fleſh to deſtroy the Works of the Devil.* Again, if Chriſt had not *renounced* this Life, as heartily and thoroughly as *Adam* choſe it, and declared abſolutely for another Kingdom in another World; if he had not *ſacrificed* the Life he took up in and from this World, he could not have been

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our Redeemer; and therefore the Scripture continually aſcribes Atonement, Satisfaction, Redemption, and Remiſſion of Sins to his *Sufferings* and *Death*. Again, had not our Lord entred into that State of *eternal Death* which fallen Man was eternally to inherit: had he not broke *from it* as its Conqueror, and roſe again from the Dead, he could not have delivered us from the Effects of our Sins, and therefore the Apoſtle ſaith, *If Chriſt be not riſen, ye are yet in your Sins.* But I muſt enlarge a little upon the Nature and Merits of our Saviour's *laſt Sufferings*. It is plain from Scripture that *that Death*, which our bleſſed Lord died on the Croſs, was *abſolutely* neceſſary for our Salvation; that he as our Saviour, *was to taſte Death for every Man*;—that as the *Captain of our Salvation, he was to be made perfect through Sufferings*;——that there was no Entrance for fallen Man into Paradiſe, till Chriſt had overcome that Death and Hell, or that firſt and ſecond Death which ſtood between us and it.

Now the abſolute Neceſſity of our Saviour's doing and ſuffering all this plainly appears, as ſoon as we conſider him as the *ſecond Adam*, who, as ſuch, is to *undo* all the Evil that the firſt *Adam* had done in human Nature, and

therefore muſt enter into *every State* that belonged to this fallen Nature, *reſtoring* in every State that which was loſt, *quickening* that which was extinguiſhed, and *overcoming* in every State that by which Man was overcome. And therefore as *eternal Death* was as certainly brought forth in our Souls, as temporal Death in our Bodies, as this Death was a State that *belonged* to fallen Man, therefore our Lord was obliged to taſte *this dreadful Death*, to enter into the *Realities* of it, that he might carry our Nature *victoriouſly* through it. And as a fallen Man was to have entered into this eternal Death at his giving up the Ghoſt in this World, ſo the ſecond *Adam*, as *reverſing* all that the firſt had done, was to ſtand in this *ſecond Death* upon the Croſs, and die from it into that Paradiſe out of which *Adam* the firſt died into this World.

Now when the Time drew near that our bleſſed Lord was to enter upon his laſt great Sufferings, *viz.* the *Realities* of that ſecond Death through which he was to paſs, then it was that all the *anguiſhing Terrors* of a loſt Soul began to open themſelves in him; then all that eternal Death, which *Adam* had brought into his Soul when it loſt the Light and Spirit of Heaven, began to be *awakened* and *ſtir-*

ring in the ſecond *Adam*, who was come to ſtand in the *laſt State* of the fallen Soul, to be encompaſſed with that eternal Death and *Senſibility* of Hell, which muſt have been the everlaſting State of fallen Man.

The *Beginning* of our Lord's Entrance into the terrible Jaws of this ſecond *Death*, may be juſtly dated from thoſe affecting Words, *My Soul is exceeding ſorrowful, even unto Death, tarry ye here with me and watch.* See here the Lord of Life reduced to ſuch Diſtreſs, as to beg the Prayers, Watching, and Aſſiſtance of his poor Diſciples! A plain Proof that it was not the Sufferings of this World, but a State of *dreadful Dereliction* that was coming upon him. O holy Redeemer, that I knew how to deſcribe the anguiſhing Terrors of thy Soul, when thou waſt entering into eternal Death, that no other Son of Man might fall into it.

The Progreſs of theſe Terrors are plainly ſhewn us in our Lord's *Agony* in the Garden, when the *Reality* of this eternal Death ſo broke in upon him, ſo awakened and ſtirred itſelf in him, as to force great Drops of Blood to ſweat from his Body. This was that *bitter Cup* which made him withdraw himſelf, proſtrate himſelf, and thrice repeat an earneſt Prayer,

Prayer, that if it were poſſible it might paſs from him, but at the ſame Time heartily prayed to drink it according to the divine Will.

This was that Cup he was drinking from the ſixth to the ninth Hour on the Croſs, nailed to the Terrors of a *two-fold Death*, when he cried out, *My God, my God, why haſt thou forſaken me?*

We are not to ſuppoſe that our Lord's Agony was the Terrors of a Perſon that was going to be murdered, or the Fears of that Death which Men could inflict upon him; for he had told his Diſciples, not to fear them that could only kill the Body, and therefore we may be ſure he had no ſuch Fears himſelf. No, his Agony was his Entrance into the *laſt eternal Terrors* of the loſt Soul, into the real Horrors of that dreadful eternal Death, which Man unredeemed muſt have died into when he left this World. We are therefore not to conſider our Lord's Death upon the Croſs as only the Death of that mortal Body which was nailed to it, but we are to look upon him with wounded Hearts, as fixed and faſtened in the State of that *two-fold Death* which was due to the fallen Nature, out of which he could not come, till he could ſay, *It is finiſhed*; *Father, into thy Hands I commend my Spirit.*

In that Inſtant he gave up the Ghoſt of this earthly Life; and as a Proof of his having overcome all the Bars and Chains of Death and Hell, he rent the *Rocks*, opened the *Graves*, and brought the *Dead* to Life, and triumphantly entered into that long ſhut up Paradiſe, out of which *Adam* died, and in which he promiſed the Thief he ſhould that Day be with him.

When therefore thou beholdeſt the *Crucifix*, which finely repreſents to thy Senſes the Saviour of the World hanging on the Croſs, let not thy Thoughts ſtay on any Sufferings or Death, that the Malice of Men can cauſe; for he hung there in greater Diſtreſs than any human Power can inflict, *forſaken* of God, *feeling*, *bearing*, and *overcoming* the Pains and Darkneſs of that eternal Death, which the fallen Soul of *Adam* had brought into it. For as *Adam* by his Fall, or Death in Paradiſe, had nothing left in his Soul but the *Nature*, *Properties*, and *Life* of Hell, all which muſt have *awakened* in him in their full Strength, as ſoon as he had loſt the Fleſh, and Blood, and Light of this Wold, as this eternal Death was a *State* that belonged to Man by the Fall, ſo there was an *abſolute* Neceſſity that the Saviour of Man ſhould enter into all theſe awakened Realities

of the laſt eternal Death, and come victoriouſly out of them, or Man had never been redeemed from them. For the fallen Nature could no way poſſibly be ſaved, but by its *own coming* victoriouſly out of every Part of its fallen State; and therefore all this was to be done by that Son of Man, from whom we had a Power of deriving into us his victorious Nature.

Laſtly, if our bleſſed Lord was not aſcended into Heaven, and ſet on the Right Hand of God, he could not deliver us from our Sins; and therefore the Scripture aſcribes to him, as aſcended, a perpetual Prieſthood in Heaven: *If any Man ſin*, ſaith St. *John*, *we have an Advocate with the Father, Jeſus Chriſt the Righteous*, and *he is the Propitiation for our Sins.*

All theſe Things therefore are ſo many equally eſſential Parts of our Saviour's Character, as he is the *one Atonement*, the *full Satisfaction* for Sin, the *Saviour* and *Deliverer* from the Bondage, Power, and Effects of Sin. And to aſcribe our Deliverance from Sin, or the Remiſſion of our Sins, more to the *Life* and *Actions*, than to the *Death* of Chriſt, or to his Death more than to his *Reſurrection* and *Aſcenſion*, is directly contrary to the plain Letter and Tenor or the Scripture, which ſpeaks of *all*

theſe Things as *jointly* qualifying our Lord to be the *all-ſufficient* Redeemer of Mankind; and when ſpeaking ſeparately of any of them, aſcribes the *ſame* Power, Efficacy, and redeeming Virtue to one as to the other.

And all this is very plain from the Nature of the Thing; for ſince all theſe Things are neceſſary Parts or Stages of our Return to God, every one of them muſt have the ſame neceſſary Share in delivering us from our ſinful State; and therefore what our Saviour did, as living, dying, riſing from the Dead, and aſcending into Heaven, are Things that he did as equally neceſſary, and equally efficacious to our full Deliverance from all the Power, Effects, and Conſequences of our Sins.

And here we may ſee, in the plaineſt Light, how Chriſt is ſaid to bear *our Iniquities*, to be made *Sin for us*, and how his Sufferings have delivered us from the Guilt and Sufferings due to our Sins, and how we are *ſaved* by him. It is not by an *arbitrary diſcretionary* Pleaſure of God, accepting the Sufferings of an *innocent* Perſon as a ſufficient *Amends* or *Satisfaction* for the Sins of Criminals. This is by no means the true Ground of this Matter. In this View we neither think rightly of our Saviour, nor rightly of God's receiving us to Salvation through him.

him. God is reconciled to us through Jeſus Chriſt, in *no other Senſe* than as we are *new born*, *new created* in Chriſt Jeſus. This is the only Merit we have from him. Jeſus Chriſt was made Sin for us, he bore our Iniquities, he ſaved us, not by giving the *Merit* of his innocent unjuſt Sufferings as a *full Payment* for our *Demerits*, but he ſaved us becauſe he made himſelf *one* of *us*, became a Member of *our Nature*, and *ſuch a Member* of our Nature as had *Power* to heal, remove, and overcome all the Evils that were brought into our Nature by the Fall. He bore our Iniquities and ſaved us, becauſe he ſtood in our Nature as our *common Father*, as one that had the ſame Relation to all Mankind as *Adam* had, and from whom we can derive all the conquering Power of *his Nature*, and ſo are enabled to come out of our Guilt and Iniquities by having his Nature *derived* into us. This is the whole of what is meant by having our *guilty Condition transferred* upon him, and his *Merit* transferred upon us: Our Guilt is transferred upon him in *no other* Senſe, than as he took upon him the State and Condition of our fallen Nature, to bear all its Troubles, undergo all its Sufferings, till he had *healed* and *overcome* all the Effects of Sin. His *Merit* or *Righteouſneſs* is imputed or

derived into us in no other Senſe, than as we receive from him a *Birth*, a *Nature*, a *Power*, to become the Sons of God. Hence it appears, what vain Diſputes the World has had upon this Subject, and how this edifying glorious Part of Religion has been perplexed and loſt in the Fictions and Difficulties of ſcholaſtic Learning. Some People have much puzzled themſelves and others with this *Queſtion*, How is it conſiſtent with the Goodneſs and Equity of God, to *permit* or *accept* the Sufferings of an innocent Perſon as a Satisfaction for the Guilt and Puniſhment of criminal Offenders? But this Queſtion can only be put by thoſe, who have not yet known the moſt fundamental Doctrine of the Goſpel Salvation; for according to the Goſpel, the *Queſtion* ſhould *proceed* thus, How is it conſiſtent with the Goodneſs and Equity of God, to raiſe *ſuch an innocent myſterious Perſon* out of the Loins of fallen Man, as was able to *remove* all the Evil and Diſorder that was brought into the fallen Nature? This is the only Queſtion that is according to the true Ground of our Redemption, and at once diſperſes all thoſe Difficulties which are the mere Products of Human Invention. The Short of the Matter is this:

Man,

Man, conſidered as created, or fallen, or redeemed, is *That* which he is becauſe of his State in Nature; he can have no Goodneſs in him when created, but becauſe he is brought into ſuch a Participation of a *Goodneſs* that there is *in Nature*; he can have no Evil in him when *fallen*, but becauſe he is fallen from his good State *in Nature*; he can no way be redeemed, but by being brought into his firſt State of Perfection *in Nature*; and therefore this is an eternal immutable Truth, that he can be redeemed by the God *of Nature*, only according to the *Poſſibilities* of Nature: And here lies the *true Ground*, the whole Reaſon, of all that our Saviour *was*, and *did*, and *ſuffered* on our Account: It was becauſe in and through *all Nature* there could be no other Relief found for us: It was becauſe nothing leſs than *ſuch a Proceſs* of ſuch a *Myſterious Perſon* could have Power to undo all the Evils that were done in and to the Human Nature; and therefore it is not only conſiſtent with the Goodneſs and Equity of God to bring ſuch a Myſterious Perſon into the World, but is the moſt infinite Inſtance of his moſt Infinite Love to all Mankind, that can poſſibly be conceived and adored by us. To proceed:

9. By

9. By the Fall of our firſt Father we have loſt *our firſt glorious* Bodies, that *eternal celeſtial* Fleſh and Blood which had as truly the Nature of Paradiſe and Heaven in it, as our preſent Bodies have the Nature, Mortality, and Corruption of this World in them: If therefore we are to be redeemed, there is an *abſolute Neceſſity* that our Souls be *cloathed* again with this firſt paradiſical, or heavenly Fleſh and Blood, or we can never enter into the Kingdom of God. Now this is the Reaſon, why the Scriptures ſpeak ſo particularly, ſo frequently, and ſo emphatically of the powerful Blood of Chriſt, of the great Benefit it is to us, of its *Redeeming*, *Quickening*, *Life-giving* Virtue; it is becauſe our firſt Life, or heavenly Fleſh and Blood, is *born again* in us, or *derived* again into us from this Blood of Chriſt.

Our Bleſſed Lord, who died for us, had not only that outward Fleſh and Blood which he received from the Virgin *Mary*, and which died upon the Croſs, but he had alſo an holy Humanity of heavenly Fleſh and Blood veiled under it, which was appointed by God to *quicken*, *generate*, and *bring forth* from itſelf, ſuch an holy Offſpring of immortal Fleſh and Blood, as *Adam* the firſt ſhould have brought forth before his Fall.

If

If our Lord Chriſt had not had a *heavenly Humanity*, conſiſting of ſuch Fleſh and Blood as is not of this World, he had not been ſo perfect as *Adam* was, nor could our Birth from him raiſe us to *that Perfection* which we had loſt, nor could his Blood be ſaid to *purchaſe*, *ranſom*, *redeem*, and *reſtore* us; becauſe, as it is heavenly Fleſh and Blood that we have loſt, ſo we can only have it *ranſomed* and *reſtored* to us by that Blood, which is of the *ſame* heavenly and immortal Nature with that which we have quite loſt. Our common Faith therefore obliges us to hold, that our Lord had the *Perfection* of the firſt *Adam*'s Fleſh and Blood united with, and veiled under that fallen Nature, which he took upon him from the Bleſſed Virgin *Mary*. Had he not taken our *fallen* Nature upon him, nothing that he had done could have been of any Advantage to us, or brought any Ranſom or Redemption to our fallen Nature; and had he not taken *our Nature* as it was *before* the Fall, he could not have been our *ſecond* Adam, or a *Reſtorer* to us of *that Nature*, which we ſhould have had from *Adam* if he had not fallen.

Now what our Common Faith thus fully teaches, concerning a heavenly as well as earthly Humanity, which our Lord had, is alſo

alſo plainly ſignified to us by ſeveral clear Texts of Scripture; as where he ſaith of himſelf, *I am from above, ye are from beneath*; again, *I am not of this World*; and further, *No one aſcends into Heaven*, but He that *came down from Heaven, even the Son of Man, who is in Heaven:* Theſe and other Texts of the like Nature, which plainly ſpeak of *ſomething* in our Bleſſed Lord which can neither be underſtood of his Divinity, nor of *that* Fleſh and Blood which he received from the Virgin *Mary*, has forced ſome *Scholaſtick Divines* to hold the *Pre-exiſtence* of our Saviour's Soul, which is an Opinion utterly inconſiſtent with our Redemption; for it is as neceſſary that our Lord ſhould have a Soul, as well as a Body derived from *Adam*, in order to be the Redeemer of *Adam*'s Offspring: But all theſe Texts, which a Learning, merely *literal*, has thus miſtaken, do only prove this great, neceſſary, and edifying Truth, that our Bleſſed Lord had a heavenly Humanity, which cloathed itſelf with the Fleſh and Blood of this World in the Womb of the Virgin; and from that heavenly Humanity, or Life-giving Blood it is, that our firſt heavenly immortal Fleſh and Blood is *generated* and *formed* in us again; and therefore his Blood is truly the *Atonement*, the *Ranſom*,

ſom, the *Redemption*, the *Life* of this World, becauſe it brings forth and generates from itſelf the paradiſical immortal Fleſh and Blood, as *certainly*, as *really*, as the Blood of fallen *Adam* brings forth and generates from itſelf the ſinful, vile, corruptible Fleſh and Blood of this Life.

Would you farther know what Blood this is, that has this atoning, Life-giving Quality in it? It is that Blood which is to be received in the Holy Sacrament. Would you know why it quickens, raiſes and reſtores the inward Man that died in Paradiſe? The Anſwer is from Chriſt himſelf, *He that eateth my Fleſh and drinketh my Blood, dwelleth in me and I in him*, that is, *he is born of my Fleſh and Blood.* Would you know why the Apoſtle ſaith, *That he hath purchaſed us by his Blood*, Acts xx. 28. *That we have Redemption through his Blood*, Epheſ. i. 7. Why he prays *the God of Peace ——through the Blood of the Everlaſting Covenant, to make us perfect in every good Work to do his Will?* It is becauſe the Holy Jeſus ſaith, except *we drink his Blood, we have no Life in us*, and therefore the Drinking his Blood, is the ſame Thing as receiving *a Life* of heavenly Fleſh and Blood from him: And all this is only ſaying, that our Saviour, the ſecond *Adam* muſt

muſt do *that* for us and in us, which the firſt *Adam* ſhould have done; his Blood muſt be that to us by way of *Deſcent*, or *Birth* from him which the Blood of our firſt Father, if he had not fallen, would have been to us; and as this Blood of an immortal Life is loſt by the Fall, ſo he from whom we receive it again, by a *ſecondary Way*, is juſtly and truly ſaid to *purchaſe*, to *redeem*, and *ranſom* us by his Blood.

Now there is but *one redeeming*, *ſanctifying*, *Life-giving* Blood of Chriſt, and it is that which gave and ſhed itſelf under the Veil of that outward Fleſh and Blood that was ſacrificed upon the Croſs; it is that Holy and Heavenly Fleſh and Blood which is to be received in the Holy Sacrament; it is that holy immortal Fleſh and Blood which *Adam* had before the Fall, of which Blood if we had *drank*, that is, if we had been *born* of it, we had not wanted a Saviour, but ſhould have had ſuch Fleſh and Blood as could have entered into the Kingdom of Heaven; had we received this holy immortal Fleſh and Blood from *Adam* before his Fall, it had been called our being *born* of his Fleſh and Blood; but becauſe we receive that ſame Fleſh and Blood from Jeſus Chriſt, our ſecond *Adam*, by our *Faith*, our *Hunger*, and

Deſire

Deſire of it, therefore it is juſtly called our eating and drinking his Fleſh and Blood.

And here we have another ſtrong Scripture Proof, that our Saviour had heavenly Fleſh and Blood veiled under that which he received from the Virgin *Mary*. For does not the Holy Sacrament undeniably prove to us, that he had a heavenly Fleſh entirely different from that which was ſeen nailed to the Croſs, and which was to be a heavenly ſubſtantial Food to us; that he had a Blood entirely different from that which was ſeen to run out of his mortal Body, which Blood we are to drink of, and live for ever?

Now that Fleſh and Blood cannot enter into the Kingdom of God is a Scripture Truth; and yet it muſt be affirmed to be a Truth according to the ſame Scriptures, that Fleſh and Blood can, hnd muſt enter into the Kingdom of God, or elſe neither *Adam*, nor any of his Poſterity could enter in there; therefore it is a Scripture Truth, that there is a *Fleſh* and *Blood* that has the Nature, the Likeneſs, and Qualities of Heaven in it, that is as wholly different from the Fleſh and Blood of this World, as Heaven is different from the Earth. For if the Fleſh and Blood that we now have cannot poſſibly enter into the Kingdom of Heaven,

Heaven, and yet we muſt be Fleſh and Blood, and Chriſt our Lord muſt be Fleſh and Blood for ever in Heaven, then it follows, that there is a real Fleſh and Blood that has nothing of this World in it, that neither ariſes from it, nor is nouriſhed by it, but will ſubſiſt eternally when this World is diſſolved and gone. Now, if this Fleſh and Blood is loſt by the Fall of our firſt Father, and if the Blood which we derive from him is the *Cauſe*, the *Seat*, and *Principle* of our mortal, corruptible, impure Life; if from the Blood of this firſt Father, all our Unholineſs, Impurity, and Miſery is derived into us, then we may clearly underſtand what is meant by our being redeemed by the Blood of Chriſt, and why the Scriptures ſpeak ſo much of his *atoning*, *quickening*, *Life-giving*, *cleanſing*, *ſanctifying* Blood; it is becauſe it is to us the Reverſe of the Blood of *Adam*, it is the *Cauſe*, the *Seat*, the *Principle* of our Holineſs and Purity of Life; it is that from which we derive an immortal holy Fleſh and Blood in the ſame Reality from this ſecond *Adam*, as we inherit a corrupt, impure, and earthly Fleſh and Blood from our firſt *Adam*: And therefore that which would have been done to us by our *Birth*, if we had been born of the holy Blood of *Adam* unfallen, that

that we are to underſtand to be done to us in and by the Holy Blood of Chriſt. For the Blood of Chriſt is that to us in the Way of Redemption, which the Blood of our firſt Father ſhould have been to us in the Order of the Creation; for the Redemption has no other End, but to raiſe us from our Fall, to do that for us which we ſhould have had by the Condition of our Creation, if our Father had kept his State of Glory and Immortality; and this is a certain Truth, that there would have been no eating the Fleſh, and drinking the Blood of Chriſt in the Chriſtian Scheme of Redemption, but that the Fleſh and Blood, which we ſhould have had from *Adam*, muſt of all neceſſity be had before we can enter into the Kingdom of Heaven.

10. Here therefore is plainly diſcovered to us the true Nature, Neceſſity, and Benefit of the Holy Sacrament of the Lord's-Supper; both why, and how, and for what End, we muſt of all neceſſity eat the Fleſh, and drink the Blood of Chriſt. No *figurative Meaning* of the Words is here to be ſought for, we muſt eat Chriſt's Fleſh, and drink his Blood in the *ſame Reality*, as he took upon him the *real Fleſh* and *Blood* of the Bleſſed Virgin: We can have no real relation to Chriſt, can be no

true Members of his myſtical Body, but by being real Partakers of that ſame kind of Fleſh and Blood, which was truly his, and was his for this *very End*, that through him the ſame might be brought forth in us: All this is ſtrictly true of the Holy Sacrament, according to the plain Letter of the Expreſſion; which Sacrament was thus inſtituted, that the *great Service* of the Church might continually ſhew us, that the whole of our Redemption conſiſted in the receiving the *Birth*, *Spirit*, *Life*, and *Nature* of Jeſus Chriſt into us, in being born of him, and *cloathed* with a heavenly Fleſh and Blood from him, juſt as the whole of our Fall conſiſts in our being born of *Adam's* ſinful Nature and Spirit, and in having a vile, corrupt, and impure Fleſh and Blood from him.

But what Fleſh and Blood are we to eat and drink? Not ſuch as we have already, not ſuch as any Offspring of *Adam* hath, not ſuch as can have its Life and Death by and from the Elements of this World: and therefore, not that outward, viſible, mortal Fleſh and Blood of Chriſt, which he took from the Virgin *Mary*, and was ſeen on the Croſs, but a *heavenly immortal* Fleſh and Blood, which came down from Heaven, which hath the *Nature*, *Qualities*, and *Life* of Heaven in it, according

according to which our Lord ſaid of himſelf, that he was a *Son of Man come down from Heaven, that he was not of this World*, that *he was from above*, &c. that *very* Fleſh and Blood which we ſhould have received from *Adam*, if he had kept his firſt glorious and immortal Nature. For as the Fleſh and Blood which we loſt by his Fall, was the Fleſh and Blood of *Eternal Life*, ſo it is the ſame Fleſh and Blood of Eternal Life which is offered to us in the Holy Sacrament, that we may eat, and live for ever: This is the adorable Height and Depth of this Divine Myſtery, which brings Heaven and Immortality again into us, and gives us *Power to become Sons of God*. Woe be to thoſe who come to it with the Mouths of *Beaſts*, and the Minds of *Serpents!* who, with impenitent Hearts, devoted to the Luſts of the Fleſh, the Luſts of the Eyes, and the Pride of Life, for worldly Ends, outward Appearances, and ſecular Conformity, boldly meddle with thoſe Myſteries that are only to be approached by thoſe that are of a *pure Heart*, and who worſhip God in *Spirit and in Truth*. Juſtly may it be ſaid of ſuch, that they *eat and drink Damnation to themſelves, not diſcerning*, that is, not regarding, not reverencing, not humbly adoring the Myſteries of the *Lord*'s Body.

If you aſk how the eating and drinking the Body and Blood of Chriſt is the receiving that Fleſh and Blood of Eternal Life, which we ſhould have had from *Adam* himſelf, it is for this plain Reaſon, becauſe the *ſame kind* of Fleſh and Blood is in Chriſt that was in *Adam*, and is in Chriſt as it was in *Adam* for this *very End*, that it might *be derived* into all his Offſpring: So that we come to the Sacrament of the Bleſſed Body and Blood of Chriſt, becauſe he is *our Second Adam*, from whom we muſt now receive that eternal celeſtial Fleſh and Blood which we ſhould have had from our firſt Father; and therefore it is that the Apoſtle ſaith, the *firſt Adam was made a living Soul*, that is, had a *Life in itſelf* which could have brought forth an eternal ever-living Offſpring; but having brought forth a dead Race, *the laſt Adam*, as the Reſtorer of the Life that was loſt, *was made a quickening Spirit*, becauſe quickening again *that Life* which *Adam*, as a *living Soul*, ſhould have brought forth.

And thus we have the *plain* and *full Truth* of the moſt myſterious Part of this Holy Sacrament delivered from the tedious Strife of Words, and that Thickneſs of Darkneſs which learned Contenders on all Sides have brought into it. The Letter and Spirit of Scripture are here

here both preſerved, and the Myſtery appears ſo amiable, ſo intelligible, and ſo beneficial, as muſt needs raiſe a true and earneſt Devotion in every one that is capable of hungering and thirſting after Eternal Life. And this true and ſound Knowledge of the Holy Sacrament could never have been loſt, if this Scripture Truth had not been over-looked, namely, that Chriſt is *our ſecond Adam*, that he is to do *that* for us which *Adam* ſhould have done; that we are to have *that Life* from him, as a *Quickening Spirit*, which we ſhould have had from *Adam* as a *living Soul*; and that our Redemption is only doing a *ſecond Time*, or in a ſecond *Way*, that which ſhould have been done by the firſt Order of our Creation: This plain Doctrine attended to, would ſufficiently ſhew us, that the Fleſh and Blood of *Eternal Life*, which we are to receive from Chriſt, muſt be *that Fleſh and Blood* of Eternal Life which we loſt in *Adam*. Now if we had received this immortal Fleſh and Blood by our *Deſcent* from *Adam*, we muſt in the Strictneſs of the Expreſſion have been ſaid to partake of the Fleſh and Blood of *Adam*; ſo ſeeing we *now* receive it from Chriſt, we muſt, in the ſame Strictneſs of the Expreſſion, be ſaid to be *real Partakers* of the Fleſh and Blood of Chriſt, becauſe he

hath the ſame heavenly Fleſh and Blood which *Adam* had, and for the *ſame End* that *Adam* had it, namely, that it may come *by* and *through* him into us. And thus is this great Sacrament, which is a continual Part of our Chriſtian Worſhip, a continual Communication to us of all the Benefits of our Second *Adam*; for in and by the Body and Blood of Chriſt, to which the Divine Nature is united, we receive all that Life, Immortality, and Redemption, which Chriſt, as living, ſuffering, dying, riſing from the Dead, and aſcending into Heaven, brought to Human Nature; ſo that this great Myſtery is that, in which all the Bleſſings of our Redemption and new Life in Chriſt are centered. And they that hold a Sacrament ſhort of *this Reality* of the true Body and Blood of Jeſus Chriſt, cannot be ſaid to hold that Sacrament of *Eternal Life*, which was inſtituted by our Bleſſed Lord and Saviour.

FINIS.

SOME ANIMADVERSIONS UPON Doctor *Trap*'s REPLY.

HAD I the Spirit of an *Adversary*, or was I inclined to find Entertainment for the *Satirical Reader*, it would not be easy for me to overlook the Opportunity which Dr. *Trap's* Reply has put into my Hands; but as I do not want to lessen any Appearance of Ability which the Doctor has shewn on this Occasion, or have any Wish that his *Pen* had not all its Advantages, so whatever *personally* concerns him, either as a *Writer*, a *Scholar*, a *Disputant*, a *Divine*, or a *Christian*, shall have no Reflection from me; and though by this means some sort of Readers may be less pleased, yet the more Christian Reader will be glad to find, that

thus I muſt leave *two Thirds* of his Reply untouched; and as I neither have, nor (by the Grace of God) ever will have any *perſonal Contention* with any Man whatever, ſo all the *Triumph* which the Doctor has gained over me by that flow of Wrath and Contempt which he has let looſe upon me, I ſhall leave him quietly to enjoy.

It would be no Pleaſure to me, nor Benefit to the World, to diſcover that *Malignity* of Spirit, that *undiſtinguiſhing Head*, that *diabolical Calumny*, that *ſhameful Ignorance*, that *unthinking* Temper, that *blundering* Mind, that *perverſe Diſpoſition*, that *indecent Sufficiency*, that *unbecoming Preſumption*, that *nauſeous* Dulneſs, that *Ignorance* of *Logic*, that *Inſenſibility* of Argument, that want of *Grammar*, which he has ſo heartily laid to my Charge; and if he has any Readers that thank him for this, I ſhall make no Attempt to leſſen their Number.

As I deſire nothing for myſelf, or the Reader, but good *Eyes*, and a good *Heart*, ſeriouſly attentive to Things uſeful and edifying, and always open to the Light and Influence of the Holy Spirit of God, ſo I ſhall endeavour to ſay nothing but what is *ſuitable* to ſuch a State of Mind, both in myſelf and the Reader.

The

The Doctor, by way of Plea for a certain Freedom in Drinking, had appealed to our Saviour's Miracle at the Marriage Feaſt, where he turned Water into Wine *at a Time* when the Gueſts had already drank enough, and *had indulged ſomething to Pleaſure and Chearfulneſs.* Therefore more Wine, or a Continuance of Drinking, when Men have *already indulged ſomething to Pleaſure and Chearfulneſs*, has Authority from our Saviour's Conduct at the Feaſt.

One would imagine no one need be helped to look with a juſt Indignation at this Abuſe and Prophanation of our Lord's Miracle. Did the Saviour of the World *mean*, or *intend* to teach any Thing like this, in what he did? Was this the *Spirit* of his Mind when he *thus timed* this Miracle, did he intend to convey *this Inſtruction* to them? Now if our Lord had not this Spirit, did not mean *thus* to inſtruct the Feaſters by thus *timing* his Miracle, is it not a great Profanation of it to appeal to it for that Inſtruction, which was not meant or intended by it? Had any one of thoſe *Gueſts* then preſent come up to our Lord, and ſaid, Sir, we have heard indeed a Report that you require a Man to deny himſelf, to hate even his own Life in this World, and to forſake all that he hath in order

order to be your Diſciple, but now we perceive, not by Words but by your *miraculous Actions*, that you are *no Enemy* to theſe kind of Pleaſures and Indulgences, ſince you have worked a Miracle to help us to *more Wine* when we had already drank enough, and had *indulged ſomething to Pleaſure and Chearfulneſs*; What would our Lord have ſaid to ſo ſagacious an Obſerver? Would he have told him, that *Fleſh and Blood had not revealed* ſo great a Truth unto him? Would he have acquieſced in the *Propriety* and *Juſtneſs* of his Obſervation, and pronounced him rightly *diſpoſed* to be one of his Diſciples? But if ſuch an Obſervation could not have been approved by our Lord as a *Sign* of a good Mind, how is the Doctor to be excuſed, who not only looks *thus* at it himſelf, but propoſes it to the World to be conſidered in *that View?* In order to vindicate our Saviour's Conduct in this Matter, I ventured, without any Help from *Commentators* or *Schoolmen*, to tell the Doctor, "That the Wine here ſpoken of was not *common Wine*, and therefore had no Relation to our common Drinking;—that it was not Wine from the Juice of the Grape;——that it had nothing in it but what came from a heavenly Hand;—— that it muſt have in it the *Purity* and *Vir-*

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" *tue* of him that made it;——that it had as " good Qualities in it, and was fitted to have " the ſame Effect upon ſome that drank it, as " the Clay which he moiſtened with his Spit- " tle had upon the Eyes of the Blind;——that " it was Water only *ſo altered*, and endued " with ſuch Qualities, as he pleaſed to put in- " to it; and therefore we may be ſure it was " Water as *highly bleſſed* for their Uſe as they " were capable of; we may be ſure it was fitter to " allay the Heat and Diſorder of their Drinking, " than if it had been Water *unaltered* by our " Saviour. How ſuitable was this Miracle to " a Feaſt? How worthy of ſo divine a Perſon! " to make them cooler by giving them Water " made fitter for that Purpoſe, and to raiſe " their Faith by its miraculouſly ſeeming to be " the beſt of Wine. *"

Now how can it be proved that this Interpretation is not a true one, not a ſafe one, not a good one? That our Saviour could do all this which is here mentioned, that he could convert Water into Wine of this Nature, is undeniable; therefore if it had not this Nature and Qualities in it, it could only be becauſe he choſe to make it as bad as that Wine, which has

* Serious Anſwer, &c. p. 48.

has the *Curſe* of the Earth in it. But who will undertake to prove that Wine thus brought forth by a divine Power, muſt have the *Nature* of Wine that is ſqueezed from the Grape under the *Curſe* of Sin?

The Doctor confutes my Interpretations, by calling it a *ſenſeleſs*, *impious*, *profane*, *ridiculous Noſtrum*, *a Whimſy of my own Brain*, *diluting the glorious Miracle into nothing*. He has alſo accepted the Help of a learned *Aſſiſtant*, one *Philoclericus*, who backs this Confutation by ſaying, that *it has evaporated the Miracle into nothing*. They both agree that I have brought it to nothing, and only differ in my Manner of doing it. The one holds it to be by *Dilution*, and the other by *Evaporation*.

To ſet this Matter therefore in a *clear Light*, let it be ſuppoſed, that the *Ruler of the Feaſt* ſhould have come to our Saviour, and ſaid, Sir, having been ſurprized at the extraordinary Difference between the laſt Cup of Wine that was brought to me, and that which had been uſed in the Feaſt before, I called the *Bridegroom* to tell him my Wonder at that extraordinary Wine which he had kept to the laſt; but being ſince informed by them that drew it, that this Wine was by thy *Word of Power* drawn from Veſſels brim full of Water, I now come to fall down

down before thee, and confeſs that thou art come from God, and haſt given me a Wine that has *not the Nature* of the earthly Grape in it: But as God gave our Fathers *Manna* to eat, which was juſtly called *Angels Food*, and *Bread from Heaven*, ſo this Wine, which thou by a *divine Power* haſt given us, muſt be looked upon, not as the *poor Juice* of the Grape, but as Wine given us *from Heaven.*

Now had the Doctor and his *learned Aſſiſtant* been there, and had been ſuch Chriſtians as they are now, they muſt both have fallen upon the Ruler of the Feaſt, as a *ſenſeleſs*, *impious*, *profane*, *ridiculous* Wretch, that had *diluted* and *evaporated* our Lord's glorious Miracle into nothing: Though it was impoſſible, in the Nature of the Thing, for all the Diſciples of our Lord, though ever ſo full of Faith in him, to make higher Profeſſion of the *Reality* of this glorious Miracle than the Ruler here has done; and yet he has ſaid nothing but what is ſaid in the Account which I have given of the Wine. And indeed it muſt be ſtrangely abſurd for any one to ſuggeſt, that the *Reality* of the Miracle is hurt by this Account of the Wine. For is not as great a divine Power required to change Water into a Wine, that has a *better Nature* and Qualities than common Wine, as to make it

have no more Goodneſs and Virtue in it than is in the *ordinary Juice* from the Grape? Or is it not rightly called Wine by thoſe that drew it, or by him that drank it, becauſe it was Wine in Perfection, in ſuch Perfection, as the Grape could never give ſince *Adam* brought the Curſe into the World?

The Doctor ſays, he *believes* it was juſt the ſame ſort of Wine as if it had been from the Juice of the Grape, and his Reaſon is, *becauſe it is a Part of his Faith that our Saviour had the Power of creating*, p. 56. Now this is the very worſt Reaſon the Doctor could poſſibly have thought of. For the Doctor, I will venture to ſay, is ſo orthodox a Schoolman as to hold the common Notion of Creating, *viz.* that it is a *Power of making ſomething to be out of nothing*. But Wine thus created is the laſt Thing the Doctor ſhould have had Recourſe to; *firſt*, becauſe it is directly contrary to the Letter of the Text, which expreſsly ſaith, the Water was made Wine, therefore not a *created Wine*. *Secondly*, becauſe Wine ſo created, could not poſſibly be *juſt the ſame Sort of Wine, as if it had been from the Juice of the Grape*, becauſe as the Grape and every earthly Thing ſtands in a State of Evil, Corruption, and Curſe through the Sin of the fallen Creatures, it is abſolutely impoſſible

impoſſible that any Thing *immediately* created by God *out of Nothing* ſhould have any Thing of that Evil, Corruption, or Curſe in it, which Sin alone has brought into the Creatures.

The Truth of this Matter is, here was no more a *Creation* of Wine in this Miracle, than Wine is created *every Time* the Vine has ripe Grapes upon it. Water together with Earth is every year turned into the Juice of the Grape by the Power of the Sun, from God's *eternal Word*, firſt ſaying, *Let the Earth bring forth the Fruit-Tree yielding Fruit*, &c.

This ſame *eternal*, ever *ſpeaking*, ever *operating Word* of God, being become Man, could as well turn Water into Wine in a quicker Way by his own Power, as by the Help of the Vine once in a Year. Seeing therefore this Wine was not raiſed from Water and Earth, according to the common Courſe of Vegetation in fallen Nature, but by the immediate Agency of the God of Nature upon Water alone, it is reaſonable, and abſolutely neceſſary to ſuppoſe, that it was Wine very much freed from all that Evil, Wrath, and Curſe, which is inſeparable from the *ordinary Workings* of the preſent State of Nature. Hence it appears, that the Interpretation here given is ſo far from being a profane,

ſane, impious, ſenſeleſs *Noſtrum*, is ſo far from having any Thing of Force, or Fiction in it, that it is the *firſt*, moſt *eaſy*, *natural*, and *direct* Senſe, in which the Miracle can be juſtly underſtood. And therefore every ſober Chriſtian ought to reject the Doctor's Uſe of this Miracle, as inconſiſtent with Piety. Great Intemperance, we all know, is carried on by ſuch as pretend not to exceed the lawful Bounds of Pleaſure and Indulgence. And is it conſiſtent with Chriſtian Piety, or Prudence, to furniſh ſuch People with a Pretext for what they do, from our Saviour's Example and Conduct? Or is he to be blamed who by a juſt, innocent, and ſafe Interpretation of the Miracle, leaves ſuch People no Claim to its Authority? Surely it is a ſad Miſtake to draw Arguments for ſenſual Indulgence from him, who came to teach and ſave the World by every Kind and Degree of poſſible Self-denial.

But I ſhall add but one Argument more, which is ſufficient of itſelf to ſhew how unjuſtly the Doctor draws an Argument from our Saviour's turning Water into Wine, when more than was neceſſary had been already drank, and *ſomething*, as he ſays, *had been indulgent to Pleaſure and Chearfulneſs*; and my Argument is this: It is undeniably plain from the whole Story

Story of this Matter, that there was no more Water turned into Wine than that *one Cup*, which was carried to the Ruler of the Feaſt; and therefore neither Foundation nor Excuſe for the Doctor's Argument from it.

When the Veſſels were empty, our Lord ordered them to be filled, and to be filled up to the Brim *with Water*. Such an Order as this muſt, at leaſt in the Execution of it, draw the Eyes and Attention of many that were preſent. Not a Syllable is ever mentioned of any Wine in the Veſſels; they are only repreſented to us as ſtanding brim-full of Water. Our Lord only bids a Servant to draw from theſe Pots thus full of Water; and what he drew and carried to the Ruler, from Veſſels full of Water, was ſuch Wine as ſtrangely ſurprized him with its peculiar Excellency. The Wine was only found in that Cup into which our Saviour ordered the Servant to draw, and bear to the Ruler; and as he gave this Command but once, ſo it is certain there was but this one Cup of miraculous Wine. A haſty Reader, that has his Eye upon the Increaſe of the Liquor, and wants to have an Argument for his Purpoſe from it, may hurry himſelf into a Fancy, that our Saviour made all the Water Pots ſtand brim-full of Wine. But the Story itſelf plainly repreſents quite another Matter, and is only

a Relation of *one Cup* of miraculous Wine. The Care that our Lord took that all the Veſſels ſhould be filled with Water up to the Top, was not that the Gueſts might have all the Wine theſe Veſſels could hold, but that all the Veſſels being filled up to the Top, and made viſible to all Beholders, might be ſo many plain Proofs that the Wine which he ordered to be drawn, could only be drawn from one of thoſe Veſſels which ſo many Beholders ſaw to be brim-full of Water, both before and after the Drawing of the Cup of Wine. And herein lay the Strength, and Certainty, and Glory of the Miracle, that ſo many Witneſſes were forced to ſee and own, that by the Word of our Lord Wine was drawn from Pots juſt filled, and ſtill remaining full to the Top with Water. And when this Miracle had thus inconteſtably manifeſted itſelf, the whole Affair was over, and the Gueſts were left, not to rejoice over full Pots of Water turned into Wine, but to make ſober Reflections upon the Divinity of that Perſon, who had put ſuch an aſtoniſhing End to their Drinking. Great and holy Jeſus! How like thyſelf, the Saviour of the World, haſt thou acted at this Feaſt! How couldſt thou more ſink the Value, extinguiſh the Deſire, ſuppreſs all Thoughts of Pleaſure and Indulgence in earthly Wine, than by ſhew-

ing the Feaſters, that from the pooreſt of the Elements thou couldſt call forth ſuch Wine as no Grape could give? How couldſt thou more effectually take from them their ſenſual Joy, or more powerfully call them to deny themſelves and come after thee, than by thus miraculouſly ſhewing them, that the richeſt Delights of ſenſual Gratifications were far ſhort of what thou couldſt give to thoſe, that would leave all earthly Delights for thee?

The next Thing of Importance which I ſhall ſpeak to, ſhall be with Regard to what I have ſaid to the Clergy. The miſerable State of Religion, and the great Corruption of Manners, ſo inconteſtably apparent in this Iſland, gave me a juſt Occaſion to deſire all the Clergy, from the higheſt to the loweſt in the Order, to conſider their Conduct, and ſee how free they were from the common Corruption, and how juſtly every one could clear himſelf from having any Share in this general Depravity of Manners. I was not inſenſible that this was a dangerous Attempt, that would expoſe me to the Reſentment of not a few of my Brethren: But as I wrote for no other End, but to do as much Good as I could to thoſe who were capable of it, ſo I had no Care but how to ſpeak diſagreeable Truths, in as Chriſtian and inoffenſive a manner as I could; how I have ſucceed-

ed in this, is left to the World to judge. And as it is but too apparent, that the *Root* of all the Evil, which but too much ſpreads itſelf through the whole Body of the Clergy, is owing to a *worldly*, *trading* Spirit, too viſible from the Top to the Bottom of the Order, ſo I pointed at it in the ſofteſt and moſt affecting manner that I could, in the following Words, grounded on a plain Apoſtolical Doctrine and Practice.

St. *Paul*, I had obſerved, had ſaid, it was lawful for thoſe that preach the Goſpel to live by the Goſpel, and yet makes it Matter of the greateſt Joy and Comfort to himſelf that he had wholly abſtained from this *lawful Thing*; and he declares, it were better for him to die, than that *this* Rejoicing ſhould be taken from him. He appeals to his daily and nightly working with his own Hands, that ſo he might preach the Goſpel *freely*, and not be chargeable to thoſe that heard him. And this he ſaid he did, not for want of Authority to do otherwiſe, but that he might make himſelf an Example unto them to follow him. Here, I ſay, " What fine and awakening Inſtructions are " here given to us of the *Clergy*, in a practi- " cal Matter of the greateſt Moment? How " ought every one to be frighted at the

" Thoughts

" Thoughts of desiring or seeking a *second Liv-*
" *ing*, or of rejoicing at *great Pay* where there
" is but *little Duty*, when the Apostle's *rejoi-*
" *cing* consisted in *this*, that he had passed
" through all the Fatigues and Perils of preach-
" ing the Gospel without any Pay at all?
" How cautious, nay, how fearful ought we
" to be, of going so far as the secular Laws
" permit us, when the Apostle thought it
" more desirable to lose his Life, than to go so
" far as the very Law of the Gospel would
" have suffered him?

" It is looked upon as lawful to get several
" Preferments, and to make a Gain of the
" Gospel by hiring others to do Duty for us
" at a lower Rate.——It is looked upon as
" lawful to quit a *Cure* of Souls of a small In-
" come, for *no other* Reason, but because we
" can get another of a greater.——It is looked
" upon as lawful for a Clergyman to take the
" Revenues of the Church, which he serves, to
" his *own Use*, though he has more than a suf-
" ficient Competency of his own, and much
" more than the Apostle could get by his La-
" bour.——It is looked upon as lawful for
" the Clergy to live in State and Equipage, to
" buy Purple and fine Linnen out of the Re-
" venues of the Church.——It is looked upon

" as lawful for Clergymen to enrich their Fa-
" milies, to bring up their Children in the fa-
" ſhionable Vanities, and corrupting Methods
" of a worldly and expenſive Life, by Money
" got by preaching the Goſpel of Jeſus Chriſt.
" But now ſuppoſing all this to be *lawful*,
" what Comfort and Joy might we treaſure
" up to ourſelves, what Glory and Honour
" might we bring to Religion, what Force
" and Power might we give to the Goſpel,
" what Benefit and Edification ſhould we do
" to our Neighbour, if we *wholly* abſtained
" from all theſe lawful Things, not by work-
" ing Day and Night with our own Hands,
" as the great Apoſtle did, but by limiting our
" Wants and Deſires according to the plain
" Demands of Nature, and a religious Self-
" Denial?"

Now there are but two poſſible Ways of juſtly replying to this; *firſt*, either by ſhewing that theſe Obſervations are falſely drawn from the Apoſtle's Doctrine and Practice, that I have miſtaken the Spirit of St. *Paul*, and the Genius of the Goſpel, that I am here doing what the Apoſtle would not do, was he here in Perſon, and repreſenting ſuch Things as Corruptions, which the Apoſtle would be glad to ſee flouriſhing in the Church of Chriſt: Or, *ſecondly*,

condly, that though theſe Things are plainly condemnable from the Apoſtle's Doctrine and Practice, yet they are not chargeable upon the Spirit, Temper, and Practice of the Clergy of this Land. Now, though not a Word to the Purpoſe could poſſibly be ſaid, but by one of theſe two Ways, yet the Doctor ſhut his Eyes to both of them, and then pronounced the following Sentence upon Me, *That a Quaker, or Infidel, could not well have reflected with more Virulence upon the Clergy of our Church, than I have done in theſe Expreſſions.*

Muſt I then ſuppoſe, that the Doctor in his *Sermons* never mentions any Failings that concerns his Auditors, or lays before them any of their unchriſtian Ways of Life? If he does, I deſire to know how he clears himſelf from *virulently* reflecting upon them and their Chriſtianity? The *Quakers*, and *Infidels*, are ready enough, and able enough to ſhew, that moſt Congregations of Chriſtians are ſadly fallen away from the Religion of the Goſpel: And does the Doctor forbear this Charge, is he aſhamed to call his Flock to a more Chriſtian Life, or afraid to remind them of their Departure from the Goſpel, leſt he ſhould ſeem to join with Quakers and Infidels, who make great Complaints of the Corruptions of Chr

ſtians? Or, how can the Doctor deſire to be thought to have any *true Love*, or *juſt Eſteem* for thoſe Chriſtians, whom he is ſo often reminding of the Corruption and Depravity of their Manners, ſo contrary to the Religion of Jeſus Chriſt? Now if the Doctor knows how to untye this *Knot*, and to extricate himſelf from the Charge of *virulent reflecting* upon his Pariſhioners, as *Quakers* and *Infidels* do, then he has diſſolved his Charge againſt me into a mere nothing.

If it was a Thing required of me, I know no more how to raiſe in myſelf the leaſt Spark of Rancour, or Ill-will towards the Clergy, as ſuch, than I know how to work myſelf up into a Hatred of the Light of the Sun. It is as natural to me, to wiſh them all their Perfection, as to wiſh Peace and Happineſs to myſelf both here and hereafter; and when I point at any Failings in their Conduct, it is only with ſuch a Spirit as I would pluck a Brother out of the Fire.

In that Part of my *Anſwer*, which is addreſs'd to the younger Clergy, I ſaid, "Lay "this down for an infallible Principle; that "an entire abſolute Renunciation of all "worldly *Intereſt* is the only poſſible Foun-"dation of that exalted Virtue, which your

"Station

" Station requires; without this all Attempts " after an exemplary Piety are in vain: " *And then by way of Limitation and Explication of this, it thus immediately follows*: " If you " want any Thing from the World by way of " *Figure* and *Exaltation*, you ſhut the Power " of your Redeemer out of your own Souls, " and inſtead of converting, you corrupt the " Hearts of thoſe that are about you. De- " teſt therefore, with the *utmoſt Abhor-* " *rence*, all Deſires of making your Fortunes, " either by *Preferments*, or *rich Marriages*, " and let it be your only Ambition to ſtand " at the *Top* of every Virtue, as viſible Guides " and Paterns to all that aſpire after the Perfec- " tion of Holineſs," *p.* 61.

Now one would imagine there was no Part of the Chriſtian World, however corrupted by Diviſion, where this Doctrine would not be admitted at leaſt in Theory, or that the Goſpel of Chriſt ſhould be thought to be reproached, where ſuch Advice as this was given to young Divines: And yet it is of this very Advice, that Dr. *Trap* ſays, he *hopes they* will have more *Grace* and Senſe *than to follow it*; that it is *falſe Doctrine, tending to the Reproach and Scandal of the Chriſtian Religion*, p. 87.

Is

Is it then come to this, that unleſs young Divines chuſe to ſerve *Mammon* as well as God, their Profeſſion is a renouncing of *Grace* and *Senſe*, and a *Reproach to Religion?* And muſt they that pretend to act in Chriſt's Name, as Succeſſors in his Office, take Care that they renounce not the Politics of the Kingdom of this World? For my part, I thought it as ſafe, as Chriſtian, as conſiſtent with the Honour of the Goſpel, to give this Advice thus to ſuppreſs all worldly Views, as to reſiſt all the Temptations of the Devil.

Had *Martin Luther*, when he gave his Reaſons and Motives for withdrawing from Communion with the *Pope*, been able to have added this, that the *Advice* here given, had been formally condemned by the *Pope* in a great Council, the Defenders of that Church would have found it as hard to have made ſuch a *Decree* conſiſtent with the Goſpel, as the ſelling of Indulgencies: And it may well be ſuppoſed that no Proteſtant Writer, when ſetting forth the *Marks* of Antichriſt, and the *Beaſt* in that Church, would have forgot to have made this *Condemnation* to be one of them.

For who can ſhew it to be ſo contrary to the whole Spirit of the Goſpel, to call in the

Aſſiſtance

Assistance of the Saints, or to deny the *Cup* to the Laity in the Manner the Church of *Rome* does, who can shew this to put so entire a Stop to the Salvation by the Gospel, as to condemn the *Advice* here given to young Divines as a Scandal and Reproach to Christianity? For all the Ends and Designs of the Gospel may be pursued, and Men may arise out of the Corruption of their Nature, notwithstanding these two Mistakes: But to condemn it as an Error inconsistent with *Grace* and *Sense*, a Scandal and Reproach to Christianity, for young Divines to renounce worldly Views, and devote themselves wholly to God, is striking at the whole Root of all Holiness of Life, and no less than a Denial of the whole Spirit of the Gospel.

Our Church requires all its Candidates for Holy Orders, to make Profession of their being moved and called by the Holy Ghost to enter into the Service of the Church: This, I should think, is Proof enough, that the Spirit of this World ought not to be alive in them when they make this Profession; and yet, if any young Persons should come to be ordained, thus dead to all worldly Views, thus wholly devoted to God, as I have here recommended, they ought, according to the Doctor, to be rejected

jected by the Biſhop, as being led by a Spirit that has loſt all *Grace* and *Senſe*, and is a *Scandal* and *Reproach* to the Chriſtian Religion.

It is needleſs to quote particular Texts of Scripture, teaching the ſame that I have here taught; as that our Saviour aſſures us, that we *cannot ſerve God and Mammon:* That St. *Paul* requires us, *having Food and Raiment, to be therewith content*, for this Reaſon, *becauſe they that will be rich, fall into divers Temptations of the Devil:* That St. *John* forbids us to *love the World or the Things of the World*, for this Reaſon, becauſe all that is in the World, the *Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life, is not of the Father, but is of the World.* It is needleſs to have Recourſe to particular Texts of this kind, becauſe the whole Nature and Reaſon of our Redemption is a ſtanding plain Proof of the ſame Thing; for we want to be redeemed for no other Reaſon, but becauſe we are born Children of this World, and have by Nature only the Life, Spirit, and Temper of this World in us: This is our Fall, our Curſe, our Separation from God; and therefore we can have no Redemption, but by a Renunciation of all the Workings of the Life of this World in us, by a total dying to, and denying ourſelves; becauſe all that we are,

as

as to our State, Spirit, and Life in this World, is a Life that carries us from God, a Life that ſhould not have been raiſed up in us; it is a Life begun by the Fall, a Life of Sin and Corruption, which cannot enter into Heaven. The Life that we have in this World, from the Fall of *Adam*, is not to be *naturally* deſtroyed or murdered, nor are the Neceſſaries and Conveniencies of Life to be rejected, nor is any one to renounce his Share in the Employments that are neceſſary and uſeful to ſocial Life: The Renunciation of this World reaches no farther than the renouncing the Spirit, Temper, and Inclinations of this worldly Life: We may ſtand in our Stations, when we ſtand in them as the Servants of God, as Citizens of the new *Jeruſalem*, who have among earthly Things our Converſation in Heaven: We may keep our Poſſeſſions, when we poſſeſs them as the Things of God, and uſe them not as Nature, but as the Spirit directs us; when we do thus, we have the Poverty of Spirit which the Goſpel requires, and come up to the very Letter of that Command given to the young Man, *to ſell all that he had, and give to the Poor.*

But now if our natural Life in this World is a corrupt, impure, diſorderly, beſtial, diabolical

bolical Life brought forth by the *Fall*, if we want to be redeemed becauſe we have this State of Life in and from this World, if we want to be born again of the Son of God, born again of the Holy Spirit, becauſe our natural Birth is according to the Spirit of this World; if nothing of the Beaſt, or the Devil, no kind or degree of Selfiſhneſs, Envy, Pride, and Vanity, can enter into the Kingdom of God, then it is plain, from the Nature of the Thing, that all Religion which leaves this Nature alive and unrenounced, which lets Selfiſhneſs, Pride, Wrath, and Vanity ſubſiſt in us, which bring us to our Graves in the ſame Nature in which we were born, is not the Religion that can ſave us. If this Nature in all its moſt ſecret Workings is not renounced and denied, it matters not what we are, or what we have been doing; it ſignifies little in what Chair we have ſat, whether in *Italy*, or *England*, how long we have been Preachers, how many Hereticks and Schiſmaticks we have oppoſed, or how many Books we have wrote in Defence of Orthodoxy; it is as vain to appeal to this, as to our having preached and *propheſied* in the Name of Chriſt, in the Streets and Fields: For if this Nature is allowed to live in us, all our good Works have been governed by it,

they

they have ſprung from *Selfiſhneſs*, are animated with Pride, and only ſerve to gratify our own natural Paſſions. When therefore the Doctor calls upon young Divines to have *more Grace* and *Senſe* than to be driven from Thoughts of advancing themſelves by *Preferments and rich Marriages*, he would do well to conſider, how little ſhort this is of calling them to break their very Baptiſmal Vow, of *renouncing the Pomps and Vanities of the World.* And if young Candidates for Holy Orders, looking only at their Baptiſmal Vow, ſhould be led into this Degree of Self-denial and Detachment from the World, does the Doctor think that the Apoſtles, from whom this Baptiſmal Vow is deſcended, will riſe up in the Day of Judgment, and condemn ſuch groſs Ignorance and Abuſe of it? Does he think that there are any departed Saints that will join with him in ſaying, that ſuch a Spirit is a *Scandal* and *Reproach* to the Goſpel? What more favourable Diſpoſition could the Adverſary of Mankind wiſh to ſee, either in young or old Divines, than a wanting and deſiring to have Figure in the World, either by Preferments or rich Marriages? Would he find it difficult to enter into thoſe Hearts, where the Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life had thus entered?

entered? Or would he look upon ſuch as but half fitted for him, in Compariſon of thoſe who entered into holy Orders in a Spirit of Self-denial, and Renunciation of the Pomps and Vanities of the World? Does the Doctor think that theſe groſs Inſtances of worldly Ambition have no Affinity with thoſe Pomps and Vanities, which muſt be renounced in Baptiſm?

John the *Baptiſt* was but the Preparer of the Way for evangelical Purity of Life: But does the Doctor think that if the *Baptiſt* was now to come among us, as ſome have thought he will come again before the End of the Church, that he would look at Things as the Doctor does, that he would ſee ſuch Perfections and ſuch Corruptions, ſuch Orthodoxy and ſuch Enthuſiaſm, as the Doctor ſees; that this *burning and ſhining Light* would ſee no *Generation of Vipers* but where the Doctor ſees them; that he would preach no where but in Churches; that he would ſpare no Clergy, nor any Church, but that which is eſtabliſhed in this Iſland; that he would complain of the Hardſhips of our Clergy, and the ſuffering Spirit which they are forced to practiſe, as the Doctor does; that he would plead for a prieſtly Liberty of coveting Preferments and rich Marriages, as the Doctor doth;

doth, that he would condemn the *Treatiſe upon Chriſtian Perfection* among the *moſt pernicious Books* of the Age; that he would recommend *Wharton*'s *Defence of Pluralities*, and the Doctor's Diſcourſe of the *Folly*, *Sin*, *and Danger of being righteous over-much*, as the true Fruits of that Spirit which firſt preached the Goſpel? He that can believe this, muſt believe that the Baptiſt was come to confeſs the Errors and Miſtakes of his firſt Appearance in the World.

I ſhall therefore proceed to tell young Divines, that a total Renunciation of the Spirit, Temper, and Inclinations of this Life, is the one Thing neceſſary to conſecrate them to their holy Office; that as ſure as the Church of Chriſt is not a Kingdom of this World, as ſure as Jeſus Chriſt came to deliver us from this evil World, as ſure as he requires us to be born again from above, to hate even our own Life in this World, and to forſake all and follow him, ſo ſure is it that no one has the *Call* of the Holy Spirit to the Miniſtry of the Goſpel, nor the leaſt Ground of hoping to be led and governed by it in his Miniſtry, till he at leaſt prays, deſires, and heartily endeavours to have all that Diſregard of worldly Proſperity, Figure, and Diſtinction, which the Spirit of Je-

ſus Chriſt, the Maxims of the Goſpel, and the Practice of the Apoſtles, ſet before him. Till this Renunciation of the World is made, we cannot enter into the Miniſtry at his *own Door*, but like Thieves and Robbers climb over its Walls; and then it will be no Wonder if we do no more Good to the Church than Thieves do to the Houſe they break open and plunder. If a young Miniſter wants to act the Part, and have the Appearance of a fine Gentleman, to go on in the common Spirit of the World, to cover a ſecular Spirit with an eccleſiaſtick Garb, and make his Fortunes in the Church, he muſt be told, that it is much ſafer to be a *Publican* and a *Sinner*, than to be a *Trader* in ſpiritual Things; that he who with unſanctified Hands attends at the Altar is farther from the Kingdom of God, than he who has not yet made one Step towards it.

Covetouſneſs is *Idolatry*; it is a heatheniſh, Antichriſtian Vice, though only trafficking in worldly Matters; but when it takes Poſſeſſion of the Altar, and makes a Trade of the Myſteries of Salvation, and turns Godlineſs into Gain, it has a Blackneſs of Vice and Depravity which much exceeds that of the worldly Miſer. The Spirit of an Eccleſiaſtick ſhould be the Spirit of Heaven, knowing nothing of this World,

World, but how to eſcape its Snares and Temptations, burning in the Love of God, and holding out Light and Direction to all that aſpire after every Perfection of the Chriſtian Life.

It is too commonly thought, that when a young Student has taken his Degree, and ſhewn ſome Signs of a Genius for Learning, that he is well prepared to enter into the Service of the Church. But, alas! all the Accompliſhments of human Learning are but the Ornaments of the *Old Man*, which leave the Soul in its Slavery to Sin, full of all the Diſorders and Corruptions of the fallen Nature, and under the Blindneſs and Perverſeneſs of ſome of its Paſſions. If it were not thus, how could the Errors of all Churches have the *greateſt* Scholars for their *Champions?* All the learned Catholick World is amazed at the Prejudice, the Blindneſs, the Perverſeneſs, the Partiality, the Weakneſs, the Sophiſtry, the Unfairneſs of *Proteſtant Critics*. All the Poteſtant World is in the ſame Degree of Wonder at the ſame Diſorders in *Catholick Diſputants*. Is not this a Demonſtration of the *Nature*, *Power*, and *Place* of human Learning, of its great Uſefulneſs and Benefit to Religion? Does not this enough ſhew, that it is the Effect and Offspring

of the old Man, has his Nature and Qualities, dwells in him, and is governed by him? Is not this a Demonſtration, that the *greateſt Degrees* of hiſtorical, verbal, critical Knowledge are no real Hindrance of ſpiritual Blindneſs? Is not this a Demonſtration, that human Learning is as different from divine Light, as Heaven is from Earth, the new from the old Man; and that, conſidered in itſelf, it leaves us in our firſt State of Slavery to blind and corrupt Paſſions? Now nothing can deliver a Man from this State, but a Spirit born into him from above, a Light from the Spirit of God derived into his Soul, which alone can bring forth a *new Man* created in Chriſt Jeſus. Nothing can make way for this new Birth from above, but a total Renunciation and Dying to all that we are by our natural Birth in this World. 'Tis only *this Separation* from Things below that can make us Partakers of the Truth and Light that comes from above. Take away *all Selfiſhneſs* from the Papiſt and the Proteſtant, or let them both be dead to the Workings of this Spirit, and then they will be as fully agreed about Goſpel Truths, as they are in the Form of a *Square* and a *Circle*. For nothing ſtands in the way of divine Truth, or hinders its plain and full Entrance into us, but this *Partiality*

tiality or *Selfiſhneſs*, which adheres to every one who does not make it his firſt Maxim, Prayer, and Endeavour, to die to and deny himſelf in all the Tempers and Inclinations of our fallen Nature. This Self-denial is the continual Doctrine of our Lord; it is by him made the Beginning of all Converſion to God, and he that cannot or will not begin there, can make no Beginning of that Life, Light, and Salvation, to which he is called in Chriſt Jeſus: Therefore he that offers himſelf for holy Orders without this Spirit of Self-denial, is a miſerable Intruder into the Myſteries of Salvation; he only hardens and fixes himſelf in the Corruptions of his own Nature, and inſtead of becoming an Inſtrument of ſaving others, his very Office makes his own Salvation more dangerous.

I doubt not but ſome will here charge me with pleading for Poverty in the Miniſtry, and with Enmity to that Maintenance which they have both from the Law and the Goſpel. But this is ſo far from being true, that I wiſh every good Miniſter, whom the Spirit of God has called to his Office, and governs in it, had much more of this World's Goods than are needful for his own reaſonable Subſiſtence; becauſe it is certain, that ſuch a one's Money

would all be put into the *Poor's Bag*, and he would as gladly and liberally administer to their temporal, as to their spiritual Necessities. I write against nothing but *Avarice*, *Selfishness*, *Pride*, and *Ambition*, and the making the Provisions of the Church *subservient* to these Tempers. A Provision arising from the Gospel is *consecrated* by the Gospel, and is profaned by being touched and used by a worldly Spirit. And he who turns this Provision of the Gospel into a Support and Gratification of worldly Passions, sins against the Nature and Law of the Gospel, more than he that pays his Tithes with Reluctance.

I can easily believe there are Clergy in this Land, who labour in the Gospel without having a sufficient Subsistence from it; but if much of this Evil was to be charged upon *Pluralities*, *Commendams*, and such like spiritual Trading, there would be no Injustice in it. And if the inferior Clergy had their Labours only undervalued by the Laity, they would be in much better Condition than they are.

When it is complained by what shameful *Qualifications*, empty *Titles*, and unworthy Pretences, Numbers of Persons get *loaded* and *dignified* with Variety of Preferments; it is answered, in Excuse of this great Evil, That if

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Preferments might not be thus crowded together, great *Learning*, diſtinguiſhed *Abilities*, and eminent *Labours* for the Service of Religion, muſt go unrewarded.

As this Anſwer is not fetched from the Goſpel, or the Primitive Church, ſo I ſhall ſhew, that it is as little ſupported by Reaſon. For if this great Learning is truly Goſpel Learning, if this eminent Labour is truly pious Labour, what State of Life can ſo little want to be rewarded? How can Imagination itſelf place a Man more *above* the Thoughts and Deſires of worldly Advancement? If ſuch a one is full of the Light and Spirit of the Goſpel, if his Labours have been like thoſe of an Apoſtle, muſt he not like an Apoſtle be *dead* to the World? Can ſuch a one look upon his Labour as a *Hardſhip*, becauſe it has left him as *low*, and as far from the *Pomp* of the World, as it found him? Can he repine becauſe the Goſpel has not proved a good *worldly Bargain* to him? If the Spirit of God has begun, and directed all his Labours, animated all his Studies and Deſigns, can ſuch a one think it hard that he has not by ſuch Labours purchaſed to himſelf a Share in the State and Pride of Human Life.

If by a *great Divine* is only meant a Perſon well ſkilled in *Critical Contention*, who can

artfully, plauſibly, ſcholaſtically defend a Set of Notions, amongſt which he happened to be born and bred, ſuch a Divine, I own, may be very *impatient*, and *much cooled* in his Zeal, unleſs he finds himſelf well rewarded; but if an eminent Divine is to be underſtood in a Senſe ſuitable to the Goſpel, he is that *particular Perſon* that muſt needs have the greateſt *Contempt* and *Diſlike* of every Thing, that has but the *Appearance* of the Pomp and Vanity of this World in it. If therefore it was urged, that this Conjunction of Preferments and dignifying Rewards was neceſſary to bring *ambitious Scholars* into the Church, or to keep them in it, there would be ſome Senſe, though no Goſpel in the Pretence; but to talk of them as neceſſary to be the Rewards of eminent Piety and Apoſtolick Labour, is as abſurd as to ſay, that thoſe who have truly put on Chriſt, who ſtand in the higheſt Degree of a renewed Nature, who beſt know and feel the Bleſſing of a mortified, heavenly Spirit, have leſs Reaſon to be *content with Food and Raiment*, than thoſe who ſtand in a lower Degree of the Chriſtian Life; it is ſaying, that a *Biſhop*, becauſe having moſt of the *Spirit* and *Office* of an Apoſtle in him, may well deſire more of the *Pride* and *Figure* of this World, than the

lower Clergy, who have leſs of the Apoſtolical Spirit and Perfection in them.

To want to ſtand in ſome Degree of worldly Figure is the State of a *Babe* in the Chriſtian Life, that hath hardly taſted the Milk of Evangelical Nouriſhment, and therefore can no way become thoſe, who are to lead and compel others to the Perfection and Fulneſs of the Stature in Chriſt Jeſus.

A *great Divine* is but a *cant* Expreſſion, unleſs it ſignifies a Man *greatly advanced* in the Divine Life, whoſe own Experience and Example are a Demonſtration of the *Reality* of all the Graces and Virtues of the Goſpel. No Divine has any more of the Goſpel in him, than that which proves itſelf by the Spirit, Actions, and Form of his Life; the reſt is but Hypocriſy, not Theology: If therefore Poverty of Spirit, a Diſregard of worldly Figure, a total Self-denial, are any Part of the Goſpel, an eminent Divine, or one advanced in the Spirit and Life of Jeſus, can have no Wiſh with regard to the Figure, Pride, and Pomp of this Life, but to be placed out of every Appearance of it: And if the firſt and higheſt in Divine Knowledge are not the foremoſt in Poverty of Spirit, and the outward Humility of Chriſt and his Apoſtles; if eminent Divines want and

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deſire to have a Dignity of worldly Figure, to have Reſpect by any other Means than by the Divine Virtues and Graces of an Evangelical Spirit and Converſation, and are not content with all the Contempt that ſuch a Life can expoſe them to, they may be *great Scholars*, but they are *little Divines*, and muſt be thought to be much wanting in that which is the chief Part of the Miniſters of Jeſus Chriſt. But to proceed:

The next Thing I ſaid to the young Clergy was this; "Conſider yourſelves *merely* as the "Meſſengers of God, that are ſent into the "World *ſolely* on his Errand; and think it "Happineſs enough that you are called to the "ſame Buſineſs for which the Son of God was "born into the World," *p.* 81.

Now I thought what I *here* ſaid was as unexceptionable, as pious, as unfit to be condemned by a Profeſſor of Chriſtian Theology, as if I had only recommended the loving of God with all our Heart and Soul, and Mind and Strength; and that if any Clergyman diſliked it, he would be forced to keep his Diſlike to himſelf: But the Doctor is very open in his Indignation at it; the ſame Anſwer, he ſays, is to be given here, as before, *viz. that it is falſe*

falſe Doctrine, tending to the Scandal and Reproach of the Chriſtian Religion.

Our Bleſſed Lord, when he ſent the firſt Preachers of the Goſpel into the World, ſaid unto them, *As my Father hath ſent me, ſo ſend I you*;——*go ye and teach all Nations*;——and *lo I am with you to the End of the World.* Now let it be ſuppoſed, that theſe firſt Preachers of the Goſpel fully believed, that from the Time of their Appointment to this high Office they *were to conſider themſelves merely as the Meſſengers of God, ſent into the World ſolely on his Errand*, and that *it was Happineſs enough for them to be called to that Buſineſs*, for which *the Son* of God was *born into the World*; if they had this Belief, what follows? Why, according to the Doctor, it follows, that they ſet out from the very firſt in one of the greateſt Errors, had miſtaken the Nature and Intent of their Miſſion, and had gone into the World upon a Principle that *was falſe* in itſelf, and *ſcandalous* and *reproachful* to the Chriſtian Religion.

But if this Belief is not to be condemned in the firſt Clergy, as a falſe Opinion of their Office, ſcandalous and reproachful to the Chriſtian Religion, I deſire to know why thoſe Clergy, who claim their Succeſſion from the firſt, and expect the Preſence of Chriſt in and

with

with their Miniſtry, are not to be called upon to be of the ſame Spirit and Belief with the firſt of their Order; or how can it be a Scandal to the Goſpel, for the modern Clergy to be as wholly devoted to the Service of God as the Apoſtles were: Surely there is ſomething ſo extravagant in the Doctor's Condemnation of the Advice here given to young Divines, as muſt ſhock even the common Reader; and if it could be ſuppoſed, that there are others among the learned Clergy who are in this like minded with the Doctor, and glad to ſee this Advice condemned in this manner; if it could be ſuppoſed that there are not Numbers among them of Rank and Eminence that want and deſire to bear their Teſtimony againſt it, have we not too much Reaſon to fear that, which God threatened to the Angel of the Church at *Epheſus*, namely, *the Removal of our Candleſtick out of its Place?*

The Doctor ſets it out as an extraordinary Preſumption, in *ſuch a Man* as I am, to pretend to give Advice to young Divines, when it is ſo ſufficiently done already by the *Offices of our Church*, *the Charges*, *Inſtructions*, *and Exhortations of our Biſhops at their Viſitation*, *and ſo many excellent Ordination and Viſitation Sermons*, p. 87. Now granting the Plenty and Excellence

Excellence of all theſe, yet I have ſome hope, that my Preſumption may be found to be only like that of the *poor Widow*, who after ſo many rich Oblations of great People *preſumed* to put her little *Mite* into the Treaſury. And if it be true, that the Things here ſuggeſted by me are only ſuch as have been already fully ſet forth by ſo many great Biſhops and excellent Preachers, how will the Doctor come off for condemning it, as falſe Doctrine, ſcandalous, and *reproachful* to the Chriſtian Religion?

Dr. *Trap* gives a Reaſon for his condemning this Advice, which is thus expreſſed: *It is*, ſays he, *falſe to ſay, that Clergymen ought to mind nothing*, in any Degree, but *their Profeſſion and Duty, as Clergymen*; they are *Huſbands, Parents, Men, as well as Clergymen, and muſt in ſome meaſure be concerned in the Affairs of the World*, p. 88.

Part of this I own to be very true, *viz.* that they are Men, and have the Wants of Human Nature which muſt be ſupplied; and for a full Proof of this, the Doctor might have juſtly appealed to St. *Paul*, who, though miraculouſly called to be an Apoſtle, and ſeparated from the World to be *merely* a Meſſenger and Apoſtle of Jeſus Chriſt, yet, after this high Apoſtleſhip, worked at his *Trade*, and often

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ſpent ſome Part of the Day and the Night in making Tents: Therefore if all thoſe, whom I have exhorted to conſider themſelves as ſo highly ſet apart for the ſole Service of God, ſhould ſhew ſuch a Degree of worldly Care as St. *Paul* did when he worked at his Trade, they might yet juſtly be ſaid to act ſuitably to their Station, as the Miniſters of God, that are wholly devoted to his Service: For if they ſhould refuſe to live, how could it be their Deſire to live wholly to the Service of God; or who can ſay that St. *Paul* departed from his Character, as a Miniſter of God, when he laboured with his own Hands, that he might glorioufly and freely preach the Goſpel? For it was for the Sake of the Goſpel, to promote and recommend the Goſpel, to make his Preaching the more ſucceſsful; it was to ſhew that he had fully renounced the World, deſired nothing from it, but for the Glory and Love of God would preach Salvation *freely* to the World: And thus have all the Miniſters of the Goſpel an Example in St. *Paul*, how they may make their *Care* of a Livelihood a *Part* of their Service to God.

But when the Doctor ſays, that Clergymen are *Huſbands* and *Parents*, I muſt object a little; becauſe no Scripture, or Antiquity ſhews me,

me, that these Characters must belong to a Preacher of the Gospel; and therefore, when a Clergyman excuses himself from any Heights of the Ministerial Service, by saying, *he has married a Wife*, and *therefore cannot come* up to them, it seems to be no better an Excuse, than if he had said, *he had hired a Farm*, or *bought five Yoke of Oxen.*

I know very well that the *Reformation* has allowed Priests and Bishops, not only to look out for Wives, but to have as many as they please one after another: But this is only to be considered as a *bare Allowance*, and perhaps granted upon such a Motive, as *Moses* of old made one to the *Jews*, for *the Hardness of their Hearts*, though *from the Beginning it was not so*; and therefore when *Elogiums* are sometimes made from the *Pulpit* on this Matter, I think they had better been spared; an Allowance granted to Weakness is but an indifferent Subject to be made a Matter of Glory.

The Doctor should also have observed, that my Address was made to the young Clergy, and such as are only upon entering into holy Orders, *nine* in ten of which may be supposed to be neither *Husbands* nor *Fathers*. He should also have remembered, that our *Universities* are full of Clergy who are obliged to live *unmarried*,

married, that they may have proper *Leiſure* and *Freedom* to attend their Studies without Impediment from worldly Cares. And therefore if I pointed at ſuch a Dedication of the Clergy to the Service of God, as *Huſbands* and *Fathers* cannot enter into, yet the Matter is not blameable, becauſe there are ſo many that have not yet entered into this State of Subjection to the World, but are at Liberty to devote themſelves wholly to the Service of the Goſpel. And therefore if to ſuch as theſe I can ſo repreſent the Weight, the Duties, the heavenly Nature of the Prieſthood, as to prevent or extinguiſh in them all Thoughts and Deſires of being thus married to the World, what hurt have I done them, or the married Clergy, or the Goſpel of Jeſus Chriſt?

Virginity or *Celibacy*, when entered into from a Principle of *divine* Love, from a Heart burning with the Deſire of living *wholly* and *ſolely* to God, is a State that gives Wings to all our Endeavours, and truly fits the Soul for the higheſt Growth of every heavenly Virtue: And if he that is conſecrated to the Service of the Altar deſires not to keep his Heart from carnal Love, if he feels not ſuch an Aſcent of his Soul towards Heaven, as to have no Wiſh, but that his *whole Body*, *Soul*, and *Spirit*, may be

be preſented to God in its utmoſt Degree of Purity, he muſt be ſaid to have his Lamp *much leſs* kindled, than many of the Laity, both *Men* and *Women*, have had in all Ages of the Church. Cuſtom or common Practice has too great a Power over our Judgments, and reconciles us to any Thing; but if a Chriſtian, who lived when Chriſtianity was in its Glory, when the firſt *Apologiſts* for it appealed to the Numbers of *both Sexes* devoted to the Chaſtity of the ſingle Life, as an *invincible Proof* of the Power and Divinity of the Goſpel; if a Chriſtian of thoſe Days was now to come into the World, he muſt needs be much more ſhocked at Reverend Doctors in Sacerdotal Robes, *making Love* to Women, than at ſeeing a *Monk* in his *Cell kiſſing* a wooden Crucifix.

The Knowledge and Love of the Virgin State began with Chriſtianity, when the Nature of our Corruption, and the Nature of our Redemption, were ſo fully diſcovered by the Light of the Goſpel. Then it was, that a new Degree of heavenly Love was kindled in the human Nature, and brought forth a State of Life that had not been deſired till the Son of the Virgin came into the World. *John* the *Baptiſt* may be looked upon as the Beginner of the Goſpel Diſpenſation; this *burning and ſhining*

Light was in his Perſon the Figure of *Judaiſm* ending in Chriſtianity. In his outward Birth and State he was a *Jew*, in his inward Spirit and Character he belonged to the Goſpel. He came out of the Wilderneſs burning and ſhining, to preach the Kingdom of Heaven *at Hand*. This may ſhew us that Heat and Light from above, kindled in a State of great Self-denial, are neceſſary to make us able Miniſters of the Goſpel; and that if we pretend to the Miniſtry without theſe Qualifications, and come only burning and ſhining with the Spirit of this World, we are only as well fitted to hinder, as the Baptiſt was to prepare the Way to the Kingdom of Heaven. Look at this great Saint, all ye that deſire to preach the Goſpel. He came forth in the higheſt Degrees of *Mortification* and *Chaſtity* of Life. But why did he ſo come? It was to ſhew the World that theſe two great Virtues muſt form the Spirit of every Preacher of the Goſpel. His Character does not call you to a Wilderneſs beyond *Jordan*, or to be cloathed with Camels Hair, *&c.* Such Circumſtances are particular to himſelf; but it calls you to his inward Spirit of Self-denial, to ſtand in his State of Death to the World, and all carnal Love, if you would not only preach, but prove the Perfection of the Goſpel: For if

the *Baptiſt* was to be thus dead to the Fleſh and the World, that he might only preach thus much, that the Kingdom of Heaven *was at Hand*; can a leſs Self-denial be required of thoſe, who are to preach that which is much more, namely, that the Kingdom of Heaven *is come?*

Now if this holy *Baptiſt*, when he came to *Jeruſalem*, and had preached a-while upon Penitence, and the Kingdom of Heaven *at hand*, had made an Offering of his Heart to ſome fine *young Lady of great Accompliſhments*, had not this put an End to all that was burning and ſhining in his Character? And if thoſe Clergy who date their Miſſion from Jeſus Chriſt himſelf, who claim being ſent by him as he was by his Father, to ſtand as his *Repreſentatives*, applying the *Means* and *Myſteries* of Salvation to all that deſire to be *born again* from above, if they, whether they be *Vicars*, *Rectors*, *Arch-Deacons*, *Deans*, or *Biſhops*, ſhould look upon their Office to be as *ſacred*, and their Station as *high* in the Kingdom of God as the *Baptiſt*'s was; if they ſhould look upon *Love-Addreſſes* to the Sex, as *unbecoming*, as *foreign*, as *oppoſite* to their Character, as to the *Baptiſt*'s; could any one ſay, that they took too much upon them, or paid too great a Reverence to the Holineſs and Pu-

rity of that Prieſthood, which they derived from the very Perſon and Office of Jeſus Chriſt.

Our bleſſed Lord improved upon theſe two Articles of Mortification and Chaſtity, and ſet them before every Preacher of the Goſpel in a yet fuller Light. It is needleſs to ſhew how much he ſpeaks of the Nature and Neceſſity of a total Self-denial; but what he ſays of the Virgin-Life, as to be choſen by thoſe who are able to chuſe it, for the Kingdom of Heaven's ſake, *Matth.* xix. 12. is more than a Volume of human Eloquence in Praiſe of it. What Wonder is it, if after this, great Numbers both of Men and Women were found in the firſt Ages of the Church, that choſe to know no Love, but that of God in a ſingle Life?

St. *Paul* has done every thing to hinder a Miniſter of Jeſus Chriſt from entering into Marriage, except calling it a ſinful State, when he ſays, *He that is married, careth for the Things of the World, how he may pleaſe his Wife*; and how could he more powerfully preſs the Virgin Life upon the Clergy, than when he ſays, *He that is unmarried, careth for the Things that belong to the Lord, how he may pleaſe the Lord.* Now who would imagine, that after this Determination of the Matter by ſo

ſo great an Apoſtle, there ſhould be any need of Church Authority to reſtrain any one in Holy Orders from ſeeking after a Wife? Yet it muſt be ſuppoſed, that even in the primitive Church there was ſome Fear at leaſt, that ſuch a Reſtraint would ſoon be needful; becauſe the twenty-ſeventh *Apoſtolical Canon* orders, that none amongſt the Clergy be permitted to *enter* into Wedlock, except thoſe who have no higher an Office in the Church than that of mere *Singers* and *Readers*.

When our Bleſſed Lord ſent the firſt Preachers of the Goſpel into the World, he took them from amongſt *married Men*, *Fiſhermen*, *Publicans*, and *Tentmakers*; and there was no more Reaſon to look upon a Perſon as unfit to be an Apoſtle, becauſe he had a Wife, than becauſe he had a Trade: And therefore St. *Paul* does not tell *Timothy* and *Titus* to ordain no married Perſon, for then no Elders could have been ordained in the Church, but he only enjoins them to lay Hands only on ſuch as were in the moſt perfect Condition of the married Life, who had been the Huſbands but of one Wife, and whoſe whole Family was a *Proof* of their Wiſdom and Piety.

Hence it was, that the primitive Church made ſo great a Difference between a married

Clergyman, and a Clergyman that married; the former was allowed for the Reaſons above-mentioned, but the latter always cenſured as a thing *highly reproachful*, as a departing from that Self-denial, Devotion, and Conſecration to God, in which every one in Holy Orders ought to live: But when Chriſtianity had breathed a while in the World, there ſoon became leſs Occaſion to ordain Perſons that were married; for the *Apologiſts* appeal to the Numbers of both Sexes conſecrated to God in a Virgin Life, as one great Proof of the Divinity of the Chriſtian Religion. But when ſuch Arguments as theſe were uſed, to ſet forth the Glory of the Goſpel, need any one be told, that it muſt have been *highly ſhameful* in thoſe Days for a Prieſt of ſuch a Religion, to be *looking out* for a Wife? There is ſcarce a *Saint*, or *eminent* Father of the firſt Ages, who did not write ſet Diſcourſes, and preach entire Homilies, in Praiſe of this Virgin Perfection of Life; but ſurely this was enough telling the World, that *that Order* of Men who officiated in the Myſteries of this Divine Religion, and were Teachers of its Perfection, were Perſons devoted to God in a Holy Virginity of Life: And if it be aſked, Why among all our modern fine Sermons we have none upon the *Perfection*

fection and Advantage of a holy Virginity? the Reaſon can be only this, becauſe our Prieſts and Biſhops marry as often as the Common People of the World. In the Primitive Church, if a *Subdeacon* married a *Widow* he was degraded from his Office; and the Reaſon was, becauſe he who tempted a Woman to marry a *ſecond Time*, was looked upon to be a Corrupter of Human Nature: Theſe were the Sentiments of the Church, when it might be truly called the Spouſe of Jeſus Chriſt.

I ſhall conclude this Matter with a Paſſage taken from the *Serious Call to a devout and Holy Life*; it is a Quotation from the great and learned *Euſebius*, who lived at the Time of the firſt *general Council*, when the Faith of our *Nicene Creed* was eſtabliſhed: His Words are theſe, " There have been, *ſaith he*, inſtituted " in the Church of Chriſt *two Ways* or " *Manners* of Living; the *one*, raiſed above the " ordinary State of Nature, and *common Ways* " of Living, rejects *Wedlock*, *Poſſeſſions*, and " *Worldly Goods*, and being wholly ſeparated " and removed from the ordinary Converſation " of Common Life is appropriated and de- " voted ſolely to the Worſhip and Service of " God, through an *exceeding Degree* of *hea-* " *venly Love:* They who are of this Order

" of People ſeem dead to the Life of this " World, and having their *Bodies* only upon " Earth, are in their *Minds* and *Contemplations* " dwelling in Heaven; from whence, like ſo " many heavenly Inhabitants, they look down " upon Human Life, making *Interceſſions* and " *Oblations* for the whole Race of Mankind, and " this, not with the Blood of Beaſts, or the Fat, " or Smoak and burning of Bodies, but with " the *higheſt Exerciſes* of true Piety, with " cleanſed and purified Hearts, and with a *whole* " *Form* of Life ſtrictly devoted to Virtue: Theſe " are their Sacrifices, which they are continually " offering unto God, and implore his Mercy " and Favour for themſelves and their fellow " Creatures. Chriſtianity receives *this* as the " perfect Manner of Life.

" The *other* is of a *lower Form*, and ſuiting " itſelf more to the Condition of Human Na- " ture, admits of *chaſte Wedlock*, the Care of " Children and Families, of Trade and Buſi- " neſs, and goes through all the Employments " of Life under a Senſe of Piety and Fear of " God: Now they who have choſen this " Manner of Life have their ſet Times for " *Retirement* and *Spiritual Exerciſes*, and par- " ticular Days are ſet apart for their hearing " and learning the Word of God: And *this*

" *Order*

" *Order* of People are conſidered as in the *ſe-*
" *cond State* of Piety*." Here you ſee the Perfection of the Chriſtian Life plainly ſet out, and how it was, that Numbers of private Perſons, Men and Women, who had no Share in the Eccleſiaſtical Office, yet by this Perfection of Life, made themſelves *holy and heavenly Interceſſors* for the whole Race of Mankind. Now are we not here obliged to ſuppoſe, that in this Father's Days the Clergy were in *this Number* of People, that were thus heavenly in the *whole Form* of their Life, thus *devoted* to God and the *Edification* of the Church, by embracing the perfect Life of Chriſtianity? If they were not, do they not ſtand plainly condemned by the Religion of the Goſpel, ſince this Father aſſures us, that *Chriſtianity held this to be the perfect Manner of Life?* I ſhall only add thus much here, that till ſuch *a Degree* of heavenly Love, ſuch a *Senſe* of the Purity, Holineſs, and heavenly Nature of the ſacred Calling, till ſuch a *Deſire* of Perfection is awakened in the Clergy, as ſhuts out all *carnal* Love and *worldly* Tempers from their Hearts, they cannot be ſuch *Prieſts* and *Interceſſors* with God, ſuch *Patterns* of Purity and Holineſs, ſuch *Kindlers* of divine Love and heavenly Deſires among Men, as the Nature of their Office both intends and requires of them. If

* Serious Call, &c. p. 134.

If a *Candidate* for Holy Orders dares not make this *total Donation* of himſelf to God, to be an Inſtrument of his good Pleaſure only in the Service of the Goſpel, if it is not the real State of his Heart, to wiſh nothing for himſelf in this World but the moſt *perfect* Purification of his Nature, the *higheſt* Advancement in all Divine Virtues; if he deſires any thing in and by his Office, but a *Concurrence* with Jeſus Chriſt in the Salvation of Souls; if he has *any Reſerves* of Self-ſeeking, or Self-advancement in the World, any fleſhly Paſſions which he hopes to make conſiſtent with the Duties of his Profeſſion; if he is not ſeparated in *Will* and *Deſire* from all that is not God and the Service of God, he muſt be ſaid to want the beſt Proofs of his being called by the Holy Ghoſt.

Dr. *Trap*'s violent Condemnation of what I ſaid to the young Clergy, and Candidates for Holy Orders, made it neceſſary for me to enter thus far into this Subject. If any thing that I have ſaid to theſe Perſons, concerning the Excellence, the Advantage, the Purity, the Neceſſity of a Virgin Life, in order to their own Perfection and the full Edification of the Church, gives offence to any of the married Clergy, it can only be to thoſe, who do not wiſh to ſee the

the Church in a better State than that in which they found it; and to ſuch there need no Apology be made.

But to turn to another Matter; I had ſaid, that "Salvation wholly conſiſts in the Incar-"nation of the Son of God in the Soul or "Life of Man; that which was *done* and "*born* in the Virgin *Mary*, muſt be done "and born in us: As our Sin and Death is "*Adam in us*, ſo our Life and Salvation is "*Chriſt in us.*——As we are earthly corrupt "Men, by having the Nature and Life of "*Adam* the firſt propagated in us, ſo we muſt "become new and heavenly Men, by having "the Life and Nature of *Adam* the ſecond "regenerated in us: But if we are to be like "him in *Nature*, as we are like to *Adam* in "Nature, then there is an *abſolute Neceſſity*, "that *that* which was *done* and *born* in the "Virgin *Mary* be alſo, by the ſame Power of "the Holy Ghoſt, *done* and *born* in us. The "Myſtery of Chriſt's Birth muſt be the My-"ſtery of our Birth, we cannot be his Sons "but by having the Birth of his Life derived "into us: The new Paradiſiacal Man muſt be "brought forth in the ſame Manner in every "*individual* Perſon. That which brought "forth this *Holy Birth* in the firſt *Adam* at his

"Creation

" Creation and in the ſecond *Adam* in the " Virgin *Mary*, *that alone* can bring it forth " in any one of their Offſpring *." Now there ſeems to be nothing in all this, but what is eaſily to be apprehended, and fully believed by every one that knows any thing of the Chriſtian Life; but the Doctor makes *two Replies* to this Doctrine: The firſt is this, *Were ſuch Words*, ſays he, *ever heard among Chriſtians before?* † Yes, good Sir, they have often been heard before, by ſuch as *have Ears to hear*; for they are the very Words which Chriſt and his Apoſtles have as plainly ſpoke, as they have ſpoke any one Article of the Apoſtles Creed: They are only as different from the Words of Chriſt and his Apoſtle, as the *Engliſh* Words of the Bible are different from thoſe *Greek* Words in which the Goſpels were written. When the Scripture ſaith that Chriſt muſt be *formed* in us, does it not ſay that Chriſt muſt be born, or become incarnate to us? When it ſaith, Chriſt was born of the Virgin *Mary*, doth it not ſay, that Chriſt was incarnate of the Virgin *Mary?* Or is there any thing to fright a learned Divine, who has for forty Years been told that Chriſt muſt be *formed in us*,

* Serious Anſwer, *p.* 41. † Reply, *p.* 47.

us, *revealed in us*, that he muſt *put on* Chriſt, to be told that Chriſt muſt *become incarnate* in us, that he muſt bring forth himſelf in us, and have *ſuch a Birth* in our Soul and Life as he had in the Virgin *Mary?* For where-ever he is born, muſt he not be born in the *ſame Manner?* Was it not the *Word* of God, that by the Power of the Holy Ghoſt became Man in the Virgin *Mary?* And is there any Thing in this Birth on this wiſe, that is inconſiſtent with the Birth of our new Man in Chriſt Jeſus? Muſt not the *ſame Word* of God, by the *ſame Operation* of the Holy Spirit, bring forth that in us which is the new Man in Chriſt Jeſus, or Chriſt formed in us? When our Lord ſaith, that we muſt be born again from above, of the Word of God, is it more or leſs than ſaying, that *that* Word which was born in the Virgin *Mary*, and was incarnate in her, muſt be *born* and *incarnate* in us? When the Apoſtle ſaith, that we muſt be born again of the *incorruptible Seed of the Word*, is not this expreſsly ſaying, that *that muſt be done and born in us*, which was done and born in the Virgin *Mary?* If he ſays, that Chriſt muſt be formed in us, does he not ſay, that he muſt have ſuch a Birth and Form in us as he had

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in the Virgin *May*; only with this Difference, that in the Birth of Chriſt, the *Fulneſs* of the Deity, or eternal Word became Man, and dwelt perſonally in him; but in us, only a *Spark*, or *Seed* of the *Word*, is formed and raiſed up into a new heavenly Man. Is there now any Thing in all this but the moſt comfortable, ſubſtantial Part of our Redemption ſet out in the plaineſt Words of Scripture? Reject this Doctrine, ſay that you cannot, you will not, you deſire not to have Chriſt *thus born and formed* in you, and then you reject all that Salvation which the *Word* of God, born of a Virgin, hath brought into the World. For the Scripture is abſolutely plain in telling us, that loſt Man cannot be made alive again unto God, but ſolely by this way, by being born again of the *Word* and holy *Spirit* of God; if therefore we deſire not, but reject *ſuch a Birth*, as was brought forth by the *Word* and holy *Spirit* of God in the Virgin *Mary*, do we not plainly reject *that Birth* in which all our Salvation conſiſts? And therefore to ſay that *that* muſt be *done* and *born* in us, which was done and born in the Virgin *Mary*, is as plain, as ſcriptural, as to ſay, that we muſt be born again of the *Word* and holy *Spirit* of God. And on this Ground

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it is, that *Chriſt in us* is ſaid to be our *Hope of Glory.——And that the Kingdom of Heaven is within us,——that we muſt be in Chriſt new Creatures,——that we muſt put on Chriſt,——that he muſt be formed in us, revealed, manifeſted in us,——that he is our Life,——that he brings us forth out of himſelf, as the Vine does its Branches,——that unleſs we eat his Fleſh and drink his Blood, we have no Life in us.* Theſe, and many other the like Sayings of Scripture, which are the ſtrongeſt, deepeſt Expreſſions of the Nature and Manner of our Salvation, are all grounded on this Truth, *viz.* That the Myſtery of Chriſt's Birth is the Myſtery of our New Birth; that *that* muſt be done and born in us, which was done and born in the Virgin *Mary*, namely a new Man brought forth in the Likeneſs of Chriſt, by a Birth from the Word and holy Spirit of God.

But the Doctor has a *ſecond Reply* to this Matter, which ſtands thus expreſſed. *Whether*, ſays he, *you conſider the* Divinity, *or the* Senſe *of this, could* George Fox *himſelf have out-done it?* p. 48. This Reply, conſidered in itſelf, might have its Place among thoſe *algebraic Quantities* that are ſome Degree leſs than nothing; but with Regard to the Doctor's Purpoſe, it has *ſomething* in it; for it is an Appeal

peal to *that* which is very powerful, which has ſuppreſſed many a good Truth; it is an Appeal to *vulgar Prejudice*, and ſhews that the Doctor is not without his Expectations from that Quarter. And thus it is, that the *Catholick Artiſt* in his Country plays a *Martin Luther*, when he wants to reproach *that* which he knows not how to confute. What Degree of Senſe, or Divinity, *George Fox* was poſſeſſed of, I cannot pretend to ſay, having never read any of his Writings; but if he has ſaid any good and divine Truths, I ſhould be as well pleaſed in ſeeing them in his Books, as in any of the *Fathers* of the primitive Church. For as the Goſpel requires me to be as glad to ſee *Piety*, *Equity*, ſtrict *Sobriety*, and extenſive *Charity* in a *Jew*, or a *Gentile*, as in a Chriſtian; as it obliges me to look with Pleaſure upon their Virtues, and be thankful to God, that ſuch Perſons have *ſo much* of true and ſound Chriſtianity in them; ſo it cannot be an unchriſtian Spirit to be as glad to ſee Truths in one Party of Chriſtians, as in another; and to look with Pleaſure upon any good Doctrines, that are held by any Sect of Chriſtian People, and be thankful to God, that they have ſo much of the genuine ſaving Truths of the Goſpel among them. For if we have no Anger or

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Complaint againſt thoſe that are divided from us, but what proceeds from a Chriſtian Fear, that what they *hold* and *practiſe* will not be ſo *beneficial* to them, as our Religion will be to us, muſt we not have the utmoſt *Readineſs* and *Willingneſs* to find, own, and rejoice in thoſe good Doctrines and Practices, which they ſtill retain and profeſs? If a poor *Pilgrim*, under a Neceſſity of travelling a dangerous and difficult Road by himſelf, had, through his *own Perverſeneſs* loſt the Uſe of a *Leg*, and the Sight of *one Eye*, could we be ſaid to have any *charitable Concern* for his Perverſeneſs and Misfortune, unleſs we were glad to ſee, that he had one good Leg, and one good Eye ſtill left, and unleſs we hoped and deſired they might bring him at laſt to his Journey's End. Now let every Part of the Church, which takes itſelf to be *ſound* and *good*, and is only angry at every other Part becauſe they have *leſſened the Means* of their own Salvation; let her but have thus much Charity in her Anger, and then ſhe will be glad to ſee, in every perverſe Diviſion, ſomething like the one *good Leg*, and the one *good Eye* of the Pilgrim, and which ſhe will hope and wiſh may do them the ſame Good.

Selfiſhneſs and *Partiality* are very inhuman and baſe Qualities, even in the Things of this

World, but in the Doctrines of Religion they are of a baſer Nature. Now this is the *greateſt Evil* that the Diviſion of the Church has brought forth; it raiſes in every Communion a *ſelfiſh partial* Orthodoxy, which conſiſts in courageouſly defending all that it has, and condemning all that it has not. And thus every Champion is trained up in Defence of their *own Truth*, their *own Learning*, and their *own Church*, and he has the moſt Merit, the moſt Honour, who likes every Thing, defends every Thing among themſelves, and leaves nothing uncenſured in thoſe that are of a different Communion. Now how can Truth, and Goodneſs, and Union, and Religion be more *ſtruck at*, than by ſuch Defenders of it? If you aſk why the great Biſhop of *Meaux* wrote ſo many learned Books againſt all Parts of the *Reformation*, it is becauſe he was born in *France*, and bred up in the Boſom of *Mother Church*. Had he been born in *England*, had *Oxford*, or *Cambridge*, been his *Alma Mater*, he might have rivalled our great Biſhop *Stillingfleet*, and would have wrote as many learned *Folio*'s againſt the Church of *Rome* as he has done. And yet I will venture to ſay, that if each Church could produce but one Man a-piece, that had the *Piety* of an Apoſtle, and the *impartial Love* of the firſt

firſt Chriſtians in the firſt Church at *Jeruſalem*, that a Proteſtant and a *Papiſt* of this Stamp, would not want *half a Sheet* of Paper to hold their Articles of Union, nor be half an Hour before they were of one Religion. If therefore it ſhould be ſaid, that Churches are divided, eſtranged, and made unfriendly to one another, by a *Learning*, a *Logic*, a *Hiſtory*, a *Criticiſm* in the Hands of *Partiality*, it would be ſaying that which every particular Church too much proves to be true. Aſk why even the beſt amongſt the Catholicks are very ſhy of owning the *Validity* of the Orders of our Church; it is becauſe they are afraid of removing any *Odium* from the Reformation. Aſk why no Proteſtants any where touch upon the Benefit or Neceſſity of Celibacy in thoſe, who are ſeparated from worldly Buſineſs to preach the Goſpel; it is becauſe that would be ſeeming to *leſſen* the Romiſh Error of not ſuffering Marriage in her Clergy? Aſk why even the moſt worthy and pious among the Clergy of the eſtabliſhed Church, are afraid to aſſert the Sufficiency of the Divine Light, the Neceſſity of ſeeking only to the Guidance and Inſpiration of the holy Spirit; it is becauſe the *Quakers*, who have broke off from the Church, have made this Doctrine their Corner Stone.

If we loved Truth as ſuch; if we ſought it for its own Sake; if we loved our Neighbour as ourſelves; if we deſired nothing by our Religion but to be acceptable to God; if we equally deſired the Salvation of all Men; if we were afraid of Error only becauſe of its hurtful Nature to us and our Fellow-Churches, then nothing of this Spirit could have any Place in us.

There is therefore a *Catholick* Spirit, a *Communion of Saints* in the Love of God and all Goodneſs, which no one can learn from that which is called *Orthodoxy* in particular Churches, but is only to be had by a *total Dying* to all worldly Views, by a *pure Love* of God, and by ſuch an *Unction* from above, as delivers the Mind from all *Selfiſhneſs*, and makes it love Truth and Goodneſs with an Equality of Affection in every Man, whether he be *Chriſtian*, *Jew*, or *Gentile*. He that would obtain this Divine and Catholick Spirit in this diſordered, divided State of Things, and live in a divided Part of the Church without partaking of its Diviſion, muſt have theſe *three Truths* deeply fixed in his Mind: *Firſt*, that univerſal Love, which gives the whole Strength of the Heart to God, and make us love every Man as we love ourſelves, is the Nobleſt, the moſt Divine, the God-like State

State of the Soul, and is the utmoſt Perfection to which the moſt perfect Religion can raiſe us; and that no Religion does any Man any Good, but ſo far as it brings this Perfection of Love into him. This Truth will ſhew us, that *true Orthodoxy* can no where be found, but in a pure diſintereſted Love of God and our Neighbour. *Secondly*, That in the *preſent divided* State of the Church, Truth itſelf is torn and *divided aſunder*; and that therefore he can be the only *true Catholic*, who has more of Truth, and leſs of Error, than is hedged in by any divided Part. This Truth will enable us to live in a divided Part *unhurt* by its Diviſion, and keep us in a true Liberty and Fitneſs to be edified and aſſiſted by all the Good that we hear or ſee in any other Part of the Church. And thus uniting in Heart and Spirit with all that is *holy* and *good* in all Churches, we enter into the true *Communion of Saints*, and become real Members of the Holy Catholic Church, though we are confined to the outward Worſhip of only one particular Part of it. It is thus that the Angels, as miniſtring Spirits, aſſiſt, join, unite, and co-operate with every Thing that is holy and good in every Diviſion of Mankind. *Thirdly*, he muſt always have in Mind this great Truth, that it is the Glory of the di-

vine Juſtice to have no Reſpect of *Parties* or *Perſons*, but to ſtand equally diſpoſed to that which is right and wrong, as well in the *Jew*, as in the *Gentile*. He therefore that would like as God likes, and condemn as God condemns, muſt have neither the *Eyes* of the *Papiſt* nor the *Proteſtant*; he muſt like no Truth the leſs becauſe *Ignatius Loyola*, or *John Bunyan* were very zealous for it; nor have the leſs Averſion to any Error, becauſe Dr. *Trap* or *George Fox* had brought it forth. Now if this univerſal Love and impartial Juſtice is the Spirit which will judge the World at the laſt Day, how can this Spirit be *too ſoon*, or *too much* in us? Or what can do us more Hurt than that which is an *Hindrance* of it? When I was a young Scholar of the *Univerſity*, I heard a great *Religioneſt* ſay in my *Father*'s Houſe, that if he could believe the late *King of France* to be in Heaven, he could not tell how to wiſh to go there himſelf. This was exceeding ſhocking to all that heard it: Yet *ſomething* of this kind of Temper muſt be ſuppoſed to be more or leſs in thoſe, who have, as a Point of *Orthodoxy*, worked themſelves up into a hearty *Contempt* and *Hatred* of thoſe that are divided from them. He that has been all his Life long uſed to look with great Abhorrence upon thoſe whom

whom he has called *ſuperſtitious Bigots*, *dreaming Viſionaries*, *falſe Saints*, *canting Enthuſiaſts*, &c. muſt naturally expect they will be treated by God as they have been by him; and if he had the *Keys* of the Kingdom of Heaven, ſuch People would find it hard to get a Place in it. But it ſtands us greatly in Hand to get rid of this Temper before we die: For if nothing but *univerſal Love* can enter into the Kingdom of God, what can be more neceſſary for us, than to be full of his Love before we die?

We often hear People of great *Zeal* and *Orthodoxy* declaring, on their *Death-beds*, their ſtrict Attachment to the Church of *England*, and making *ſolemn Proteſtations* againſt all other Churches; but how much better would it be, if ſuch a Perſon was to ſay? "In this "*divided State* of Chriſtendom I muſt con- "form to ſome outwardly divided Part of it, "and therefore I have choſen to live and die "in outward Communion with the Church "of *England*; fully believing, that if I wor- "ſhip God in *Spirit and in Truth* in this di- "vided Part of the Church, I ſhall be as ac- "ceptable to him, as if I had been a faithful "Member of the *one whole* Church, before it "was broken into ſeparate Parts. But as I am "now going out of this diſordered Diviſion

" into a more *univerſal State* of Things; as I " am now falling into the Hands of the great " Creator and Lover of *all Souls*; as I am go- " ing to the God of *all Churches*, to a King- " dom of *univerſal Love*, which muſt have " its Inhabitants from *all People*, *Nations*, *and* " *Languages* of the Earth; ſo in this Spirit of " univerſal Love, I deſire to perform my laſt " Act of Communion in this divided Church, " uniting and joining in Heart and Spirit with " all that is *Chriſtian*, *Holy*, *Good*, and *Ac-* " *ceptable* to God in all other Churches; pray- " ing, from the Bottom of my Soul, that " every Church may have *its Saints*, that " God's Kingdom may come, his Will be done " in every Diviſion of Chriſtians and Men, and " that *every Thing that hath Breath may praiſe the* " *Lord.*"

Need any one now be told the ſuperior Excellence of this Spirit, or its Fitneſs to be admitted into the Kingdom of univerſal Love? Need we any Proof, that nothing but this *Catholic* Spirit will carry us *unhurt* by Schiſm through all thoſe Diviſions which the Devil, the World, and fleſhly Wiſdom have brought into the Church? *Again*, We have often ſeen learned Proteſtants very zealous in pulling to Pieces the Lives of the Saints of the *Romiſh* Church,

Church, and casting all the Reproach and Ridicule they can upon their wondrous Spirit; though the Lives of the Saints of the primitive Church, written by the Fathers of the greatest Name and Authority, are as fit to be exposed in the same Manner. Now whence does this proceed? Why from a *secret Truth* of that Spirit which could not bear to have the late King of *France* in Heaven; it proceeds from a *partial, selfish* Orthodoxy, which cannot bear to hear, or own, that the Spirit and Blessing of God are so visible in a Church from which it is divided, and against which it has so much preached: But if a Person be of this Spirit, what does it signify *where* he has his outward Church? If a *Romish Priest* in the North of *England* could not bear the Splendor of a Life *so devoted* to God, so fruitful in all the Works of Piety and Goodness, as was that of the late Lady *Elizabeth Hastings*, if he should want to sully the Brightness of her Christian Graces, and prove her to have been no *Saint*, lest it should appear, that the Spirit of God was not *confined* to the *Romish* Church, would not such a Zeal shew a worse Spirit than that of *Superstition*, a greater Depravity of Heart than the saying now and then an *Ave Mary?*

The

The more we believe or know of the Corruptions and Hindrances of true Piety in the Church of *Rome*, the more we ſhould rejoice to hear, that in every Age ſo many eminent Spirits, great Saints, have appeared in it, whom we ſhould thankfully behold as ſo many *great Lights* hung out by God to ſhew the true Way to Heaven, as ſo many joyful Proofs that Chriſt is ſtill preſent in that Church, as well as in other Churches, and that the Gates of Hell have not prevailed, or quite overcome it. Who that has the leaſt Spark of Heaven in his Soul, can help thinking and rejoicing in this manner at the Appearance of a St. *Bernard*, a *Tereſa*, a *Francis* de *Sales*, &c. in that Church? Who can help praiſing God, that her *invented Devotions*, *ſuperſtitious* Uſe of Images, *Invocation* of Saints, *&c.* have not ſo ſuppreſſed any of the Graces and Virtues of an Evangelical Perfection of Life, but that among *Cardinals*, *Jeſuits*, *Prieſts*, *Friars*, *Monks*, and *Nuns*, Numbers have been found, who ſeemed to live for no other End, but to give Glory to God, and Edification to Men, and whoſe Writings have every Thing in them, that can guide the Soul out of the Corruption of this Life into the higheſt Union with God. And he who through a *partial Orthodoxy* is diverted from feeding

feeding in these green Pastures of Life, whose just Abhorrence of Jesuitical *Craft* and *worldly Policy* keeps him from knowing and reading the Works of an *Alvares du Pas*, a *Rodrigues*, a *Du Pont*, a *Guillorce*, a *Pere Surin*, and such like Jesuits, has a greater Loss than he can easily imagine: And if any Clergyman can read the Life of *Bartholomeus a Martyribis*, a *Spanish* Archbishop, who sat with great Influence at the very Council of *Trent*, without being edified by it, and desiring to read it again and again, I know not why he should like the Lives of the best of the Apostolical Fathers: And if any Protestant Bishop should read the *Stimulus Pastorum* wrote by this Popish Prelate, he must be forced to confess it to be a Book, that would have done Honour to the best Archbishop that the Reformation has to boast of. O my God, how shall I unlock this Mystery of Things; in the Land of *Darkness*, over-run with *Superstition*, where Divine Worship seems to be all *Shew* and *Ceremony*, there both among Priests and People thou hast those, who are fired with the pure Love of thee, who renounce every thing for thee, who are devoted wholly and solely to thee, who think of nothing, write of nothing, desire nothing but the Honour, and Praise, and Adoration that is due to thee, and who

who call all the World to the *Maxims* of the Goſpel, the Holineſs and Perfection of the Life of Chriſt. But in the Regions where *Light* is ſprung up, whence Superſtition is *fled*, where all that is outward in Religion ſeems to be *pruned*, *dreſſed*, and put in its *true Order*, there a cleanſed *Shell*, a *whited Sepulchre*, ſeems too generally to cover a *dead* Chriſtianity.

The Error of all Errors, and that which makes the blackeſt Charge againſt the *Romiſh* Church, is *Perſecution*, a religious Sword drawn againſt the Liberty and Freedom of ſerving God according to our beſt Light, that is, againſt our *worſhipping the Father in Spirit and in Truth:* This is the great *Whore*, the *Beaſt*, the *Dragon*, the *Antichriſt*. Now, though this is the frightful Monſter of that Church, yet even here, who, except it be the Church of *England*, can throw the firſt Stone at her? Where muſt we look for a Church that has ſo renounced this *perſecuting Beaſt*, as they have renounced the Uſe of *Incenſe*, the *Sprinklings* of Holy Water, or the *extreme Unction* of dying Perſons? What Part of the Reformation abroad has not practiſed and defended Perſecution? What Sect of Diſſenters at home has not, in their Day of Power, dreadfully condemned *Toleration*?

When

When it ſhall pleaſe God to diſpoſe the Hearts of all Princes in the Chriſtian World entirely to deſtroy this *Antichriſtian Beaſt*, and leave all their Subjects in that religious Freedom which they have from God, then the *Light* of the Goſpel, the *Benefit* of its Faith, the *Power* of its Miniſters, the *Uſefulneſs* of its Rites, the *Benediction* of its Sacraments, will have proper *Time* and *Place* to ſhew themſelves; and that Religion which has the moſt of a *Divine Power* in it, whoſe *Offices* and *Services* do moſt good to the Heart, whoſe Miniſters are moſt of all *devoted* to God, and have the *moſt Proof* of the Power and Preſence of Chriſt with them, will become, as it ought to be, the moſt univerſal; and by this Deſtruction of the *Beaſt*, nothing but the Errors, Deluſions, Corruptions, and Fictions of every Religion, will be left in a helpleſs State. All that I have ſaid on this Matter has been occaſioned by the Doctor's Appeal to *vulgar Prejudice*; and all that I have ſaid is only to intimate thus much, that the *greateſt Evil* which the Diviſion of the Church brings forth is a *Sectarian ſelfiſh* Spirit, that with the Orthodoxy of the *Old Jews* would have God to be *only their* God, and themſelves only *his choſen* People. If therefore we would be true Chriſtians of the

Catholick

Catholick Church, we muſt put off this *Selfiſhneſs* and *Partiality* of the carnal *Jew*, we muſt enter into a Catholick Affection for all Men, love the Spirit of the Goſpel wherever we ſee it; not work ourſelves up into an Abhorrence of a *George Fox*, or an *Ignatius Loyola*; but be equally glad of the Light of the Goſpel where-ever it ſhines, or from what Quarter it comes; and give the ſame Thanks and Praiſe to God for an *eminent* Example of Piety, where-ever it appears, either in *Papiſt* or *Proteſtant*.

To return. Dr. *Trap* ſuppoſing the World running into a Charity that would ruin Wife and Family, aſks his charitable *Half-thinker* thus; "Did you never hear that *Charity begins* "at home? Did you never read that of St. "*Paul*, If any provide not for his own, and "eſpecially thoſe of his own Houſe, he hath "denied the Faith, and is worſe than an In-"fidel." The Doctor's Proverb I meddled not with, but the Text of St. *Paul* I reſcued from his groſs Miſapplication of it. That Text has no more Relation to an *exceſſive Charity*, the Sin the Doctor was oppoſing, than to an *exceſſive Faſting*. The Apoſtle neither thought of this Sin in this Place, nor in any other Part of his Writings; nor does he ever give the ſmalleſt *Hint* of the Danger of falling into it.

The

The one Thing in Queſtion was this, whether poor Widows, who had near Relations that could ſupply their Wants, ſhould be maintained by the Charity of the Church: The Apoſtle determines the Matter thus; that if ſuch Perſons, who were thus able, did not *thus provide* for, that is, *ſupply* the Wants of their poor Kindred, they were ſo far from having the *Faith* of Chriſtians, that they wanted a *Goodneſs* that was to be found among Infidels: This is the whole of the Apoſtle's Doctrine in this Text. He ſpeaks of *providing* for thoſe of our own Houſe or Family, in *no other* Senſe, than as it ſignifies our *Charity* to them when they fall into Diſtreſs: But the Doctor, either led away with, or *truſting* to the *Sound* of the *Engliſh* Word, *provide*, grafts all theſe following Errors upon this plain Text. When it is ſaid, a Perſon has *provided* well for his Family, every one ſuppoſes that he has *laid up well in Store*, or got an *Eſtate* to be divided among them for their future Subſiſtence; from *this Uſe* of the *Engliſh* Word, *provide*, in the Text, the Doctor would have it believed, that the Apoſtle teaches every Head of a Family to be carefully and continually laying up in Store, and making ſome fixed Proviſion for the future Maintenance of his Kindred. But the Apoſtle

is

is as *infinitely diſtant* from this Thought or Direction, as from teaching them to get their *Cellars* well filled with ſtrong Liquors: When he here ſays, *provide*, he ſays only thus, Shut not your Eyes to the Wants of your poor Kindred, but provide them *with what* they have need of, and do not let them fall to the Charge of the Church. The Doctor's *ſecond Error* is this; that, according to this Text, a Chriſtian ought not to *hinder* himſelf from thus laying up in Store for his Family, or leave them to live by their Labour and Induſtry, through an *Extent* of Charity to his poor Neighbours. Though the Apoſtle has not one ſingle Syllable about this Matter, and is as far from ſaying any Thing like it, as from ſaying that a Chriſtian, when he *makes a Feaſt*, ſhould only invite his rich Kindred and Acquaintance. The one has as much of the Apoſtle and the Goſpel for it as the other. The Doctor's *third* Error is this; that, according to this Text, he, who by a *daily continual* Charity, has incapacitated himſelf to lay up in Store a fixed Proviſion for the future Maintenance of his Family, is condemned by the Apoſtle, as *denying the Faith*, and being *worſe than an Infidel:* Though the Apoſtle ſpeaks no more here of *ſuch a Perſon*, or any more condemns him, than he ſpeaks in the *Praiſe*

Praiſe of *Ananias* and *Saphira*, who kept back Part of the Price of the Land they had ſold.

The Perſon here condemned is not he who through a *continual* Charity, or loving his Neighbour as himſelf, is *hindered* from laying up in Store; not he who, through a Chriſtian Love of relieving the diſtreſſed Members of Chriſt, is content with helping his own Family to Food and Raiment, ſuch a Perſon is not thought of, much leſs condemned by the Apoſtle; but it is that Chriſtian, who being *able*, is yet unwilling to *ſupport* his near Relations that are fallen into Poverty, but through a ſordid Selfiſhneſs leaves them to be maintained by the Church; this is the only Chriſtian the Apoſtle here condemns, as having put off the Piety of the Goſpel, and wanting even the Virtue of good-natured Infidels.

I ſaid further, Had the Apoſtle known a *Parent* in his Days, who, through his *great Charity* for others, had reduced his own Family to a want of Relief, he would have been ſo far from rebuking him as an *half-thinking Fool*, or expoſing him to others as guilty of *Madneſs*, that he would have told them, that ſuch a one had conſecrated himſelf and Family to the Church, as the proper Objects of their

Care. To which the Doctor gives this Answer, *This he affirms, and this I deny; and as he produces no other Proof, so I give no other Answer*, p. 69. Had the Doctor said as his Affirmation has no Sense in it, so there need be no Sense in my Denial of it, he had answered as well as he has here done. What I affirmed did not consist, as the Doctor's *Denial* doth, only of *two Words*, but was a large Proposition that carried its *own Proof* along with it, because I said nothing of the Apostle, but what the Nature of the Thing obliged me to say of every sober Christian. For if any Christian could be supposed to want Compassion and Affection for such a Sufferer from his *own Charity* to others, he must be such a one as the Apostle affirms to *have denied the Faith, and to be worse than an Infidel.* But to shew the Doctor what I said has its Proof from the common Voice of Christianity in the Apostles Days, may sufficiently appear from the following Passage of St. *Clement*, who was a Companion and Fellow-labourer of the Apostle, and Bishop of no less a Church than that of *Rome*. "We have known *many* among us "(says St. *Clement*) who have delivered them-"selves into Bonds and Slavery, that they "might restore others to their Liberty; *many* "who have hired out themselves Servants unto

" others, that by their Wages they might feed " and ſuſtain them that wanted *."

Will the Doctor now ſay, that this is no Proof of that which I affirmed of the Apoſtle, that he would have had a Love for thoſe who were become Sufferers by their own Charity to others? does not this Apoſtolical Biſhop make it his Boaſt, and the Glory of Chriſtianity, not that they had ſome, but *many* ſuch among them?

It was not only in the firſt Church at *Jeruſalem*, that the Chriſtians had all Things common. For St. *Barnabas*, writing to ſome converted *Jews*, teaches them to have all Things common, to call nothing their own in this World, becauſe they were called to the common Enjoyment of the Things of Eternity. *Communicabis in omnibus rebus proximo tuo; nihil dices quicquam tibi proprium, ſi enim Communicatis in vicem, in bonis incorruptibilibus, quanto magis in corruptibilibus* †.

An Age after this, *Juſtin Martyr* thus glories of the Power of the Goſpel-Faith; *We*, ſays he, *who before* we became Chriſtians *loved our Wealth and Poſſeſſions above all* Things, *now gave up all Propriety in them, that they may be in common for all that want them. Qui*

 Pecuniarum

* 1 Epiſt. ad Cor. † Epiſt. Bar. N. 10.

Pecuniarum & Poſſeſſionum Fructus ac Proventus præ rebus omnibus adamabamus, nunc etiam quæ habemus in Commune conferimus, & cum indigentibus quibuſcunque communicamus *. What a *lean heatheniſh* Figure muſt the Doctor's Proverb, of *Charity beginning at home*, have made in the Days of St. *Barnabas*, *Clement*, or *Juſtin Martyr?* Or who durſt then have made ſuch an Uſe of the Text of St. *Paul*, as the Doctor has done, or coupled it with ſuch a Proverb? Were any of theſe firſt Saints to judge of this Matter, the Doctor might, for ought I know, have a worſe *Reprimand* from them for ſo doing, than if he had only coupled *Cardinals with Pluraliſts.*

In order to ſhew the Doctor that he was very unſeaſonably preaching againſt the *Sin* and *Folly* of an exceſſive Charity, when yet every Part of the Church wanted to be ſhewn how they were fallen from the Goſpel-degree of it, I ſet before him an *imaginary* Biſhop of *Winchester*, yet drawn according to the Model of the Holy Biſhops of [redacted] firſt Ages. I ſuppoſed this Biſhop ſo born again from Above, ſo filled with the Spirit of Jeſus Chriſt, that he looked upon all the *Revenues* of his *See* with no other Eyes, than as our Saviour looked at that

* 2 Apol.

that *Bag* that was carried along with him by his Diſciples, as *ſo much* for his own Neceſſities, and the Neceſſities of others. I ſuppoſed, that in this Spirit he ſo expended his yearly Income, that he choſe to bring up his Children as much *Strangers* to all worldly Figure, and in as *low a State* of Labour, as that to which our Lord and his Apoſtles had been uſed. I ſuppoſed, that by a Piety of Life and Converſation, equal to his exalted Charity, he had *inſtilled* ſuch an heavenly Spirit into his Wife and Children, as made them *highly thankful* for their Condition, and full of Praiſe to God for the Bleſſing of ſuch a *Relation*. Dr. *Trap*, though an antient Divine, ſeems to ſtart back with Fright at the *Sight* of this Apoſtolical Biſhop, and ſuppoſes, that if ſuch a Monſter of a Man was now to get into a Biſhoprick, he muſt needs make his Children extraordinary wicked, fill them with Abhorrence of his Memory, and ſpread Infidelity in the World, by making Chriſtianity a Jeſt to Infidels, *p.* 71.

I ſay, ſays the Doctor, *very clearly and plainly*, that *ſuch a Biſhop muſt be a Mad-man*, p. 70. Now if the Doctor will prove from the Scriptures this Biſhop to be a *Mad-man*, it muſt be for the following Reaſons; *Firſt*, becauſe he had ſo *mean a Spirit*, as to ſuffer

the Son of a *Biſhop* to work under a *Carpenter*, as the Redeemer of Mankind had done. *Secondly*, becauſe he taught himſelf and his Family to believe *that* which St. *Paul* believed, that *having Food and Raiment we ought to be therewith content*. *Thirdly*, becauſe he came up to the very Letter of the great Commandment, of *loving our Neighbour as ourſelves*. *Fourthly*, becauſe he ſeemed to imitate the Spirit of the firſt Chriſtians at *Jeruſalem*, who accounted *nothing to be their own that they poſſeſſed*. *Fifthly*, becauſe he had turned himſelf and Family from all the Vanity of this World, the *Luſt* of the *Fleſh*, the *Luſt* of the *Eyes*, and the *Pride of Life*. *Sixthly*, becauſe he ſeemed to have *this* of the Apoſtle *fixed* in his Mind, *He that ſaith, he abideth in Chriſt, ought ſo to walk as he walked*. *Seventhly*, becauſe his Life was faſhioned according to this Doctrine of the Holy Jeſus, *Learn of me, for I am meek, and lowly of Heart: I am among you, as he that ſerveth: Whoſoever will be great among you, let him be your Miniſter; even as the Son of Man came not to be miniſtred unto, but to miniſter*. For it may be ſaid with the greateſt Certainty, that if the Doctor will have *any Proof* from the Scripture of the Madneſs of this Biſhop,

ſhop, it muſt be as abſurd as the Reaſons here alledged.

Come we now to conſider this Biſhop according to the Spirit, Practice, and Laws of the Church in all Ages. Any one, verſed ever ſo little in the Hiſtory of the Church, muſt ſee at the firſt Sight, that this *ſuppoſed* Biſhop is a *true Copy* of the firſt Apoſtolical Fathers. And if this Biſhop was to be accounted a Madman, becauſe of the *Manner* of his Life, we muſt come down ſeveral Ages after *Conſtantine*, to the *Mitre* and *Triple Crown*, before we could find a Biſhop in *his Senſes*. The *Clements*, the *Polycarps*, the *Ignatius's*, the *Irenæus's*, the *Cyprians*, the *Gregory's*, the *Baſils*, the *Ambroſe's*, the *Chryſoſtoms*, the *Hillary's*, the *Auguſtin's*, and a Number that have long graced our *Calendars*, as Saints, muſt take their Place among *Bedlamites*; for they were all of them, to a *Tittle*, the very Man I have ſuppoſed at *Wincheſter*. They conſidered every *Penny* that was brought in by the Goſpel as a *Proviſion for the Poor*, and themſelves as only entitled to their common Share out of it. They durſt no more raiſe any of their Relations into a *Splendor* of Life, or give them any *Figure* from the Revenues of the Church, than commit *Sacrilege*. They gloried as much

in their own *ſtrict* Poverty and Want of worldly Figure, as in their having *totally* renounced Idols.

But we have much more than primitive Example for our Biſhop of *Wincheſter*; the Doctrine and Laws of the Church have unanimouſly, from Age to Age, to the very Council of *Trent*, required every Biſhop to be of the ſame Spirit of which we have ſuppoſed him. The Church, both by the Doctrine of Fathers, and the Canons of Councils, conſtantly maintains; *Firſt*, that the Clergy are not *Proprietors*, but barely *Stewards* of the Benefices they enjoy; having them for no other End, but for their own neceſſary frugal Subſiſtence, and the Relief of the Poor. *Secondly*, that a Clergyman uſing his Benefice for his *own Indulgence*, or the enriching his *own Family*, is guilty of Sacrilege, and is a Robber and Murderer of the Poor. *Thirdly*, that if a Clergyman has a reaſonable Subſiſtence of his own, and is not in the *State* of the Poor, that then, let his Benefice be what it will, he has no Right to uſe any Part of it for himſelf, nor for *his Kindred*, unleſs they be fit to be conſidered amongſt thoſe Poor that are to be relieved by the Church. *Fourthly*, that every Biſhop and Clergyman is to live in an humble, lowly, fru-

gal, outward State of Life, ſeeking for no Honour or Dignity in the World, but that which ariſes from the Diſtinction and Luſtre of his Virtues. *Fifthly*, that a *Beneficed* Clergyman, uſing the Goods of the Church for his own Indulgence, or raiſing Fortunes for his Children, or their expenſive Education, is ſacrilegious, and a Robber of the Poor. *Sixthly*, that every Clergyman is to die out of the Church as *poor* as he entered into it. *Seventhly*, that a Clergyman *dying*, cannot *leave* or *bequeath* any Thing to his Children or Friends, but *barely that* which he had *independently* of the Church.

May

(*a*) Nihil eccleſia niſi Fidem poſſidet.——Poſſeſſio eccleſiæ eſt Egenorum ſumptus, *Amb. Ep.* 31 (*b*) Si Pauperum Compauperes ſumus, *& noſtra* ſunt, *& illorum.* Si autem privatim quæ nobis ſufficiunt, poſſidemus, non ſunt illa *noſtrum*, ſed Pauperum *Procurationem* gerimus, non Proprietatem nobis Uſurpatione damnabili vindicamus, *Auguſ. Ep.* 50 *ad Bonif* (*c*) Quoniam quicquid habent Clerici, Pauperum eſt.——Qui bonis Parentum & opibus ſuſtentari poſſent, ſi quod Pauperum eſt accipiunt, *Sacrilegium profectò* committunt, & per Abuſionem Talium, Judicium ſibi manducant, & bibunt, *Hieron. Ep. ad Damaſ.* (*d*) Epiſcopus vilem *Suppellectilem*, & *Menſam* ac *Victum Pauperem* habeat, & Dignitatis ſua Authoritatem Fide & Vitæ meritis quærat. *Concil. Carthag.* 4. (*e*) Meménto quod *Pauperem Vitam* Sacerdos gerere debet, & ideo ſi ſuperbiam habet, ſi magno gaudet Beneficio, præter Victum & Veſtitum *quod ſupereſt*, Pauperibus dare non differat, quia omnia *Pauperum* ſunt. *Aug. Serm.* 37, *ad Fratres.* (*f*) Hujus tute vicino ſectare Veſtigia, & cæterorum, qui Virtutum illius ſimilies ſunt, quos Sacerdotium & *humiliores* facit, *& pauperes. Hieron. Ep.* 4 *ad Ruſtic.* (*g*) Præcipimus ut in poteſtate ſua Epiſcopus Eccleſiæ Res habeat,——ex iis autem quibus indiget, (ſi tamen indiget) ad ſuas neceſſitates percipiat. *Canon. Apoſt.* 40.—eas veluti

Deo

May it not therefore well be wondered what could provoke Dr. *Trap* to cenſure our Biſhop as a Madman, whoſe *whole Form* of Life, and *Uſe* of his Biſhoprick, are not only after the Model of the firſt and greateſt Saints that ever were Biſhops, but alſo ſuch as the whole Church from the Beginning, both in Council and out of Council, from Age to Age, hath *abſolutely* required

Deo contemplante diſpenſet; nec ei liceat ex iis aliquid contingere, aut Parentibus propriis (quæ Dei ſunt) condonare. Quod ſi Pauperes ſunt, tanquam Pauperibus ſubminiſtret, ne eorum occaſione Eccleſiæ Res depredantur, *Can. Apoſt.* 39. *(h)* Manifeſta ſint quæ pertinere videntur ad Eccleſiam cum Notitia Preſbiterorum & Diaconorum, ut ſi contigerit Epiſcopo migrare de Seculo, nec *Res Eccleſiæ* depereant, nec quæ *propria* probantur Epiſcopi, ſub Occaſione Rerum Eccleſiæ pervadantur: juſtum enim eſt ut ſua Epiſcopus quibus voluerit, derelinquat, & quæ Eccleſiæ ſunt, eidem conſervantur Eccleſiæ. *Concil Antioch.* chap. 24. *(i)* Quicunque Clerici, qui nihil habentes ordinantur, & *tempore Epiſcopatus*, vel *Clericatus ſui*, agros, vel quæcunque predia nomine ſuo comparant, tanquam Rerum dominicarum *Invaſionis Crimine* teneantur obnoxii, niſi admoniti, Eccleſiæ eadem ipſa contulerint. *(N. B.)* Si autem ipſis proprie aliquid *liberalitate* alicujus, vel *Succeſſione* Cognationis obvenerit, faciant inde quod ipſorum Propoſito congruit. *(k)* Sacerdotes ipſis quoque Filiis ſuis, quibus paterna debetur Hæreditas, nihil debent derelinquere, niſi quod ſibi a Parentibus derelictum eſt: *Ergo* quid*itior eſt* Sacerdos, quam venit ad Sacerdotium, quicquid plus habuerit, *non filiis debet dare*, ſed Pauperibus, & Sanctis fratribus, ut reddat ea quæ Domini ſunt, Domino ſuo. *Hieron. in Ezech.* chap. 46. *(l)* Timeant Clerici, timeant Miniſtri Eccleſiâ, qui *in terris Sanctorum* quas poſſident, tam iniqua gerunt, ut Stipendiis quæ ſufficere debeant, minime contenti, Superflua quibus egeni ſuſtendandi forent, impiè, ſacrilege, ſibi retineant, & in uſus ſuæ Superbiæ atque Luxuriæ victum Pauperum conſumere non vereantur, duplici profectò Iniquitate peccantes, quod & *aliena* diripiunt, & *Sacris* in ſuis vinitatibus abutuntur. St. *Bernard, Serm.* 23. *in Cantic.* Vide, lege, & relege. S. *Proſperum* de Vitâ contemplativâ.

required of every beneficed Clergyman, who would not be condemned by her, as ſacrilegious, and a Robber of the Poor. They who would ſee the whole of this Matter ſet in a clear Light, may read an excellent Treatiſe of the learned *Dupin*, written near the End of his Life, where this Truth is by him aſſerted and inconteſtably proved, *viz.* That whatever Changes have been made in the *Nature* and *Tenure* of the Goods and Revenues of the Church, or however they have been variouſly divided among Eccleſiaſticks, yet this has remained *always unchangeable and undeniable*, That a Clergyman was no Proprietor of his Benefice; that he could only take ſo much of it to his own Uſe, as was *neceſſary* to his Subſiſtence, and then the Remainder, be it what it would, belonged to the Poor. This, ſays he, is ſtrictly maintained by the Canons of Councils, both before and after the Diviſion of eccleſiaſtical Revenues. *C'eſt ce que portent preciſement les Canons, & avant, & après la Partition des Biens eccleſiaſtiques* *.

But now if this be the Caſe, if this be an inconteſtable Doctrine, ſupported by ev ry Authority that can be brought for any one Doctrine of the Goſpel, have we not here an *utter*

* Traité Philoſ. & Theolog. ſur l'Amour de Dieu, *p.* 415.

ter Condemnation of Pluralities? Is it not an Affront to the Goſpel, to the plaineſt Maxims of Right and Wrong, the whole Authority of the Church, to offer one ſingle Word in Defence of them? Logical ſcholaſtic Diſtinctions and Definitions of the Nature of *Pariſhes* and *Reſidence* can ſignify no more here, where the *whole Nature* of the Thing is to be avoided, than the *ſame Art* of Words, when uſed by *Jeſuitical Caſuiſts*, can juſtify the Violation of moral Duties. And if Dr. *Trap* was only to look at this one Doctrine, he would have no reaſon to think it ſo ſad a Thing, to ſee *Pluraliſts* coupled with *Cardinals*. *See*, ſays the learned *Dupin*, *Rules which will appear hard to many of the beneficed Clergy, but yet*, ſays he, *they are true, conformable to natural Equity, the Laws, Cuſtom, and Tradition of the Church, and the Practice of the moſt holy Biſhops; and wo be to thoſe that obſerve them not*, Malheur a ceux qui ne les ſuivent pas *. And therefore he concludes thus, *There may be many among the beneficed Clergy who err in this Matter, through an Ignorance of that which is required of them; therefore what I have ſaid ought to be taken in good Part, as proceeding from Charity, and a ſincere Love of Truth.*

I come

* Ibid. *p.* 442.

I come now to that which the Doctor ſays of Enthuſiaſm and Enthuſiaſts. Speaking to the younger Clergy of the Means of attaining divine Knowledge, I had theſe Words, "The "Book of all Books is your own Heart, in "which are written the deepeſt Leſſons of di- "vine Inſtruction; learn therefore to be deep- "ly attentive to the *Preſence* of God in your "Hearts, who is always ſpeaking, always in- "ſtructing, always illuminating that Heart "that is attentive to him." Now can any Thing be conceived more ſcriptural, or more inoffenſive than all this? Is there any thing to ſuppreſs or hurt the Piety and Devotion of that Heart, which would place its all in God, which deſires to be moved and guided in all Things by his holy Spirit? How can we worſhip God in Spirit and in Truth, how can we pray unto him, turn to him, how can we raiſe any Act of Faith, or Hope in him, Reſignation unto him, or Dependance upon him, but by thus thinking of him? Take any Thing from God that I have here aſcribed to him, ſuppoſe him not to be thus inwardly ſpeaking, inſtructing, illuminating, and then tell me why my Heart ſhould ſeek him, or how it can find him? A Page or two after this, to ſhew the deep and intimate Union the Soul has

has with its Creator, I ſaid, " God is an *all-*
" *ſpeaking*, *all-working*, *all-illuminating* Eſ-
" ſence, poſſeſſing the Depth, and bringing
" forth the Life of every Creature according
" to its Nature. Our Life is *out of* this divine
" Eſſence, and is itſelf a *creaturely Similitude* of
" it; and when we turn from *all Impediments*,
" this divine Eſſence becomes as certainly the
" true Light of our Minds *here*, as it will be
" *hereafter*." Now is there any Thing here to ſhock, or fright, or delude the Piety of any Chriſtian? Is it a monſtrous Thing to be told, that the Light of Heaven reaches us in this World; that we have this Communion with God; that when we turn rightly to him, he dwells in us and we in him; that we receive his Operation and Light upon us in this Life, as we ſhall do in the next, only with this Difference, that now what is done *in Faith*, will then be in *open Viſion?* How can we believe any thing that is ſaid of the Light and holy Spirit of God in the Scripture, without believing this? If this be not true, how can we believe that Jeſus Chriſt is the Light which lighteth every Man that cometh into the World? Or is there any Thing here more ſaid of God, than when the Apoſtle ſaith, that *in him we live*, *move*, *and have our Being?* If the *Word* of

of God was not an *ever-ſpeaking* Word, how cou'd Nature and Creature *ſpeak forth* any Thing? If God was *ever* ſilent could any Thing elſe ſpeak? Again, if Nature is *conſtantly* at Work; if there could be no Nature but becauſe there is a *continual ſtirring* and *working* which cannot ceaſe; is not this a ſufficient Proof that there is an *all-working Deity?* And if we are told, that, in the Kingdom of Heaven, there ſhall be no Sun, nor Moon, but the *Lamb ſhall be the Light thereof*, is not this telling us, that God himſelf is the uncreated Light, always in the ſame State of Infinity, and therefore an *all-illuminating* Being? And if there is *always* Light *in Nature*, a Light that cannot be extinguiſhed, muſt it not come from the *all-illuminating* Being? Yet Dr. *Trap* ſays all this *is Enthuſiaſm, if ever there was any in the World*; that they are the *Words of Falſhood and Phrenzy* *. If the Doctor had been clear in this Matter, it had been very eaſy for him to have ſhewn his Reader wherein this Enthuſiaſm and Frenzy lay; and it was alſo very neceſſary for him to have here ſaid ſomething very plain and clear concerning the Nature and Ground of Enthuſiaſm: For if his Reader, without any clear and diſtinct Notion of

* Page 86.

of Enthuſiaſm, is taught to cry out againſt a Doctrine, which only teaches that God is always ſpeaking, inſtructing, and illuminating that Heart that is in great *Purity* turned to him; if he is taught boldly and blindly to condemn *this* as Enthuſiaſm and Frenzy; how ſhall ſuch a one be able to defend himſelf, when he is told by others, that two Thirds of the New Teſtament is Enthuſiaſm? As where it is ſaid, *I am the Light* and Life of the World. ——The Kingdom of Heaven is within you. ——Except ye eat my Fleſh and drink my Blood, ye have no Life in you.——If any Man loveth me, my Father will love him, and we will come unto him, and *make our Abode with him*——No Man can come unto me, except the Father draweth him.——The natural Man cannot receive and know the Things of the Spirit of God.——He breathed on them, and ſaid, Receive ye the Holy Ghoſt.——The Spirit of Truth, he dwelleth in you, and ſhall be with you.——No Man can ſay, *Abba* Father, or that Jeſus is the Lord, but by the Holy Ghoſt. ——As many as are led by the Spirit of God, they are the Sons of God. *In our Liturgy* we pray that God would prevent us in *all our* Doings, and further us with his *continual Help:* ——That we may obey the godly Motions of the

the Spirit in Righteouſneſs and true Holineſs; ——That by his holy Inſpiration we may *think* thoſe Things that be good, and by his merciful guiding may perform the ſame:—— That his Holy Spirit may in all Things direct and rule our Hearts, *&c.* Now what muſt the unlearned Reader, or the learned Doctor himſelf, do with theſe and the like Places of Scripture, and Prayers of the Church, if it be *Enthuſiaſm*, *Falſehood*, and *Frenzy* to ſay, that God is intimately preſent in the Depth of our Souls, always ſpeaking, inſtructing, enlightening that Heart which is truly turned to him? Or how can theſe Scriptures and Prayers have the *leaſt Truth* or *Reaſonableneſs* in them, but upon this Suppoſition that God is an all-ſpeaking, all-knowing, all-illuminating Being, out of whom we are born, and in whom we live, and move and have our Being. But I ſhall here ſpeak a Word or two of the true Ground and Nature of Enthuſiaſm.

In *Will*, *Imagination*, and *Deſire*, conſiſts the Life, or fiery Driving of every intelligent Creature. And as every intelligent Creature is its own *Self-mover*, ſo every intelligent Creature has Power of *kindling* and *inflaming* its Will, Imagination, and Deſire as it pleaſes, with Shadows, Fictions, or Realities; with Things carnal or

ſpiritual, temporal or eternal. And *this kindling* of the Will, Imagination, and Deſire, when raiſed into a *ruling Degree* of Life, is properly that which is to be underſtood by Enthuſiaſm: And therefore Enthuſiaſm is, and muſt be of as *many Kinds*, as thoſe Objects are which can kindle and inflame the Wills, Imaginations, and Deſires of Men. And to appropriate Enthuſiaſm to Religion, is the ſame Ignorance of Nature, as to appropriate *Love* to Religion; for Enthuſiaſm, a kindled, inflamed Spirit of Life, is as *common*, as *univerſal*, as *eſſential* to human Nature, as *Love* is? it goes into *every Kind* of Life as Love does, and has only ſuch a Variety of Degrees in Mankind as Love hath. And here we may ſee the Reaſon, why no People are ſo angry at Religious Enthuſiaſts, as thoſe that are the *deepeſt* in ſome Enthuſiaſm of *another Kind*.

He whoſe Fire is kindled from the Divinity of *Tully*'s Rhetoric, who travels over high Mountains to ſalute the dear Ground that *Marcus Tullius Cicero* walked upon; whoſe *noble Soul* would be ready to break out of his Body if he could ſee a *Deſk*, a *Roſtrum* from whence *Cicero* had poured forth his Thunder of Words, may well be unable to bear the *Dulneſs* of thoſe, who go on *Pilgrimages* only to viſit the

Sepulchre

Sepulchre whence the *Redeemer of the World* roſe from the Dead, or who grow devout at the Sight of a *Crucifix*, becauſe the Son of God hung as a Sacrifice thereon.

He whoſe heated Brain is all over painted with the *ancient Hieroglyphics*; who knows *how* and *why* they were *this* and *that*, better than he can find out the Cuſtoms and Uſages of his *own Pariſh*; who can clear up every Thing that is *doubtful* in Antiquity, and yet be forced to live in Doubt about that which paſſes in his own Neighbourhood; who has found out the Sentiments of the *firſt Philoſophers* with ſuch Certainty, as he cannot find out the *real Opinion* of any of his Contemporaries; he that has gone thus high into the *Clouds*, and dug thus deep into the *Dark* for theſe *glorious Diſcoveries*, may well deſpiſe thoſe Chriſtians, as *brain-ſick Viſionaries*, who are ſometimes finding a *moral* and *ſpiritual* Senſe in the bare Letter and Hiſtory of Scripture-Facts.

It matters not what our Wills and Imaginations are employed about; wherever they *fall* and love to *dwell*, there they *kindle* a Fire, and that becomes the *Flame of Life*, to which every Thing elſe appears as *dead*, and *inſipid*, and *unworthy* of Regard. Hence it is that even the poor Species of *Fops* and *Beaux* have a right to

be placed among Enthuſiaſts, though capable of no other Flame, than that which is kindled by *Taylors*, and *Peruke-Makers*. All *refined Speculatiſts*, as ſuch, are great Enthuſiaſts; for being devoted to the Exerciſe of their Imaginations, they are ſo *heated* into a Love of their *own Ideas*, that they ſeek no other *ſummum bonum*. The *Grammarian*, the *Critick*, the *Poet*, the *Connoiſſeur*, the *Antiquary* the *Philoſopher*, the *Politician*, are all violent Enthuſiaſts, though their Heat is only a Flame from *Straw*, and therefore they all agree in *appropriating* Enthuſiaſm to Religion. All *ambitious*, *proud*, *ſelf-conceited* Perſons, eſpecially if they are *Scholars*, are violent Enthuſiaſts; and their Enthuſiaſm is an *inflamed* Self-Love, Self-Eſteem, and Self-Seeking. This Fire is ſo kindled in them, that every Thing is nauſeous and diſguſtful to them, that does not offer Incenſe to that Idol, which their Imagination has ſet up in themſelves. All *Atheiſts* are dark Enthuſiaſts; their Fire is kindled by ? Will and Imagination turned from God into a gloomy Depth of *Nothingneſs*, and therefore, their Enthuſiaſm is a *dull burning* Fire, that goes in and out through *Hopes* and *Fears* of they know not what that is to come. All *profeſſed Infidels* are remarkable Enthuſiaſts; they have kindled

a *bold*

a *bold* Fire from a *few faint Ideas*, and therefore they are all Zeal, and Courage, and Induſtry, to be *conſtantly blowing* it up. A *Tyndal* and a *Collins* are as inflamed with the Notions of Infidelity, as a St. *Bennet* and St. *Francis* with the Doctrines of the Goſpel.

Enthuſiaſts therefore we all are, as certainly as we are Men; and conſequently, Enthuſiaſm is not a Thing blameable in *itſelf*, but is the common Condition of human Life in *all its States*; and every Man that lives either *well* or *ill*, is that which he is, from that *prevailing Fire* of Life, or *driving* of our Wills and Deſires, which is properly called Enthuſiaſm. You need not then go to a *Cloyſter*, the *Cell* of a *Monk*, or to a *Field Preacher*, to ſee Enthuſiaſts, they are every where, at *Balls* and *Maſquerades*, at *Court* and the *Exchange:* They ſit in all *Coffee-houſes*, and *cant* in all Aſſemblies. The *Beau* and the *Coquet* have no *Magick*, but where they meet Enthuſiaſts. The *Mercer*, the *Taylor*, the *Bookſeller*, have all their Wealth from them; the Works of a *Bayle*, a *Shaftſbury*, and *Cicero*, would loſe *four Fifths* of their aſtoniſhing Beauties, had they not *keen Enthuſiaſts* for their Readers.

That which concerns us therefore is only to ſee with what Materials our *prevailing Fire* of Life is kindled, and in what *Species* of Enthu-

ſiaſts it truly places us. For either the *Fleſh* or the *Spirit*, either the Wiſdom from *above*, or the Wiſdom of *this World*, will have *its Fire* in us; and we muſt have a *Life* that governs us, either according to the Senſuality of the *Beaſt*, the Subtilty of the *Serpent*, or the Holineſs of the *Angel*. Enthuſiaſm is not blameable in Religion, when it is true Religion that kindles it. We are created with *Wills* and *Deſires* for no other End, but to love, adore, deſire, ſerve, and co-operate with God; and therefore the more we are inflamed in *this Motion* of our Wills and Deſires, the more we have of a God-like, divine Nature, and Perfection in us. Religious Enthuſiaſm is not blameable, when it is a *ſtrong Perſuaſion*, a *firm Belief* of a continual Operation, Impreſſion, and Influence from above, when it is a total Reſignation to, and Dependance upon the *immediate Inſpiration*, and *Guidance* of the holy Spirit, in the whole Courſe of our Lives; this is as ſober and rational a Belief, as to believe that we *always* live, and move, and have our Being in God. Both Nature and Scripture demonſtrate this to be the true Spirit of a Religious Man. Nature tells every one, that we can only be heavenly by a Spirit derived from Heaven, as plainly as it tells us, that we can only

only be earthly by having the Spirit of this World breathing in us. The Gospel teaches no Truth so *constantly*, so *universally* as this, that every good Thought and good Desire are the Work of the holy Spirit. And therefore both Nature and Scripture demonstrate, that the *one only* Way to Piety, Virtue, and Holiness, is to *prepare*, *expect*, and *resign* ourselves up wholly to the Influence and Guidance of the holy Spirit, in every Thing that we think, or say, or do. The Moment any one departs from *this Faith*, or loses *this Direction* of his Will and Desire, so far, and so long, he goes out of the one only Element of all Holiness of Life. There is nothing that so sanctifies the Heart of Man, that keeps us in such habitual Love, Prayer, and Delight in God; nothing that so kills all the Roots of Evil in our Nature, that so renews and perfects all our Virtues, that fills us with so much Love, Goodness, and good Wishes to every Creature, as *this Faith*, That God is always *present* in us with his *Light* and *Holy Spirit*. When the Heart has once learnt thus to find God, and knows how to live every where, and in all Things, in this immediate Intercourse with him, seeing him, loving him, and adoring him in every Thing, trusting in him, depending upon him

for his continual Light and holy Spirit; when it knows that *this Faith* is infallible, that by thus believing, it thus poſſeſſes all that it believes of God; then it begins to have the Nature of God in it, and can do nothing but flow forth in Love, Benevolence, and good Will towards every Creature; it can have no Wiſh towards any Man, but that he might thus know, and love, and find God in himſelf, as the true Beginning of Heaven and the heavenly Life in the Soul.

On the other hand, no Error is ſo hurtful to the Soul, ſo deſtructive of all the Ends of the Goſpel, as to be led from this Faith and *entire Dependance* upon the holy Spirit of God, or to place our Recovery in any Thing elſe, but in the Operation of the Light and holy Spirit of God upon the Soul. It is withdrawing Men not only from the eaſieſt, the moſt natural, the moſt fruitful, but the only poſſible Source of all Light and Life. For every Man, as ſuch, has an open Gate to God in his Soul; he is always in that Temple, where he can worſhip God in Spirit and Truth: Every Chriſtian, as ſuch, has the *firſt Fruits* of the Spirit, a *Seed* of Life, which is his *Call* and *Qualification* to be always in a State of inward Prayer, Faith, and holy Intercourſe with God.

All

All the *Ordinances* of the Goſpel, the daily *ſacramental* Service of the Church, is to keep up, and exerciſe, and ſtrengthen *this Faith*; to raiſe us to ſuch an habitual Faith and Dependance upon the Light and holy Spirit of God, that by thus ſeeking and finding God in the *Inſtitutions* of the Church, we may be habituated to ſeek him and find him; to live in his Light, and walk by his Spirit in all the Actions of our ordinary Life. This is the Enthuſiaſm in which every good Chriſtian ought to endeavour to live and die.

I come now to an *Enthuſiaſt* which the Doctor has accidentally met with, from whom, it ſeems, *I have borrowed ſome of my ſtrange Notions, and would put them off as my own*, p. 119. The Doctor has this Intelligence from his *truſty Aſſiſtant*, who ſays, *What elſe can be expected from thoſe, who read* Jacob Behmen, *Dr.* Pordage, *and Mrs.* Lead, *with almoſt the ſame Veneration and implicit Faith that other People read the Scripture?* ibid. Two of theſe Writers I know very little of, yet as much as I deſire to know; but *J. Behmen*, called the *Teutonic Theoſopher*, I have read much, and much eſteem: But the Deſign of putting off ſome of his ſtrange Notions, as *my own*, is as well

well grounded, as if the Doctor had charged me with a Design of picking his Pocket.

The illustrious Sir *Isaac Newton*, when he wrote his *Principia*, and published to the World his great Doctrine of *Attraction*, and those *Laws of Nature* by which the *Planets* began, and continue to move in their Orbits, could have told the World, that the *true and infallible* Ground of what he there advanced, was to be found in the *Teutonic Theosopher*, in his *three first Properties of Eternal Nature*; he could have told them, that he had been a *diligent Reader* of that wonderful Author, that he had made large Extracts out of him, and could have referred to him for the Ground of what he had observed of the Number *Seven*. Now why did not this great Man do thus? Must we suppose that he was *loth* to have it thought, that he had been *helped* by any Thing that he had read? No: It is an unworthy Thought. But Sir *Isaac* well knew, that *Prejudice* and *Partiality* had such Power over many People's Judgments, that Doctrines, though ever so deeply founded in, and proved by all the Appearances of Nature, would be suspected by some as dangerous, and condemned by others even as *false* and *Wicked*, had he made any *Refe-*

 rences

rences to an Author that was *only called* an Enthuſiaſt.

Dr. *Trap* may take himſelf for an *eminent* Example and Proof of this. He has here ſhewn with what *Speed* Matters may be determined by Prejudice. For here a *Stranger*, a *Layman*, not ſo much as known to the Doctor by Name, who, for ought he can tell, may be ſome *ſmall Retailer* of Infidelity, or *Snuff-Candle* in the Play-houſe, who has gained upon the Doctor by no other *Marks* of Ability and Judgment, but his *Compliments* to him, and his *Scurrility* upon me; from the *Authority* of this Informer, the Doctor immediately puts *J. B.* into his *Liſt* of Enthuſiaſts. Is not this a Proof of what Sir *Iſaac Newton* muſt have met with from ſome great Scholars, and to what a *ſpeedy Confutation* he muſt have expoſed himſelf, and the plaineſt Appearances of Nature, had he ever referred to the *Teutonic Theoſopher?* Now am I here to ſuppoſe, that this Cenſure of the Doctor's relating to *J. B.* is a *Raſhneſs* that has here *firſt* ſeized upon him by *Chance*, that he never *before* in his Life allowed himſelf to treat any *Man*, or any *Book* in this manner; that if he took the Judgment of another, it was of ſomebody that he knew; if he condemned an Author, he always *ſtaid* till he had read *ſomething*

thing of him, at leaſt an *Index*, or a *Title Page* or two of his Works? Or am I to ſuppoſe, that this has been the Doctor's Method *upwards of thirty-ſeven Years*; calling one Man an Enthuſiaſt, another a Fanatic, this a monſtrous, that the *moſt pernicious Book of the Age*, as raſhly, as haſtily, regarding no more of Right or Wrong in that which he affirms of theſe Matters, than he has here done with regard to *J. B.*? But I hope the Doctor is ſingular in this Spirit; for if it could be ſuppoſed, that it was common among learned Men, to get their Knowledge of antient and modern, foreign and domeſtic Enthuſiaſts, as haſtily and ſlightly as the Doctor here doth, muſt it not be very dangerous for the *Unlearned* to take any Opinions of this kind from them? Muſt it not be ſaid, that *one Grain* of Equity, good Senſe, and real Knowledge, is more to be deſired than an *hundred Weight* of ſuch Learning?

When I conſidered the *fallen* Soul, as a *Fire-Spirit* deprived of its *proper Light*, and therefore become of a Diabolical Nature, I could have directed to *J. B.* for the deep and infallible Ground of it: But what need was there for that, when I could make the plaineſt Principles of *Nature*, the plaineſt Doctrines of *Scripture*,

Scripture, every thing that was ſaid of the *Fall*, of *Heaven*, of *Hell*, and the like, to be undeniable Proofs of it? What I ſaid in the *Second Propoſition* of the Diſcourſe upon *Regeneration*, concerning the Holy Tri-unity of God *in Man*, ſtands not in *that Form* of Expreſſion any where that I know of; but for the true Ground and Certainty of it, I could have referred to the *Teutonic Theoſopher*, to many ancient and modern Writers of the greateſt Name, and to a *venerable Record* of Antiquity, aſcribed even to St. *Peter* himſelf; where he aſſerts, even upon the *ſame Ground* as I have done, that becauſe we were created in the Image and Likeneſs of God, therefore the tri-une Life ariſes in us as it does in God, and we have *in us*, the *Father*, *Son*, and *Holy Spirit*. *

But what Occaſion was there for theſe References, when I had ſo much better Proof, when I could ſhew, that all which the Scriptures ſay of the whole *Nature* and *Manner* of our Redemption, of the whole *Nature* and *Form* of Baptiſm, all that they ſay of the *Neceſſity* of the

* Rationalis Homo, factus ad Imaginem, & Similitudinem Dei, fert in ſe Symbolicè Factoris ſui *Imitationem*. Habet enim in ſe Patrem, Filium & Spiritum. Mens quidem *locum* Patris obtinet, Filii vero, qui ex mente gignitur, Sermo *Interior*, atquæ auditor Vox *Prolationis*, Spiritum repræſentat, *&c. Coteler. S. S. Patr.* p. 595——1719.

the *Word* and Holy Spirit of God having again a *Birth in us*, are abſolute deciſive Proofs of it? * I knew alſo very well, that the moſt eſſential, fundamental, and joyful Doctrines of the Goſpel would be *queſtioned*, or received with *Difficulty*, had I referred to a *poor Shoemaker* for any Proof of them: And it may well be believed, that the Doctor would have been among the *firſt* and *loudeſt* of thoſe, who would have cried out at my Folly and Preſumption in directing to an Author, whom all the World knew to be an *illiterate Enthuſiaſt*; and yet, if all the World knows it as the Doctor knows it, all the World may be ſaid to know nothing about it.

Dr. *Trap* has a Fling at my Want of Taſte for his *Virgil*'s, *Horace*'s, and *Terence*'s: I own, when I was about *Eighteen*, I was as fond of theſe Books as the Doctor can well be *now*, and ſhould then have been glad to have tranſlated the *Sublime Milton*, if I had found myſelf able; but this *Ardour* ſoon went off, and I think it as good a Proof of the *Sublime*, to deſire the Death of all that is Diabolical and *Serpentine* in my own Nature, as to be *charmed* with thoſe *Speeches* which the *Devils* make in *Milton*. Had the Doctor been more converſant in the Writings of a Set of Men called *Myſtical*

* See Regeneration, *p.* 22—33.

Myſtical Divines, than he appears to have been, he had been better able to have charged me with *humble Plagiary* than he is at preſent, and might have done more Service to what he calls the *Noble Science of Theology*, than by all that *Light* which he has got from his *Poets*, which he acknowledges to have *ſomewhat* of *Wantonneſs in them*, p. 38. Of theſe Myſtical Divines, I thank God, I have been a diligent Reader, through all Ages of the Church, from the Apoſtolical *Dionyſius the Areopagite*, down to the great *Fenelon* Archbiſhop of *Cambray*, the illuminated *Guion*, and M. *Bertot*. Had the Doctor read St. *Caſſian*, a Recorder of the Lives, Spirit, and Doctrine of the Holy Fathers of the *Deſarts* as often as he had read the *Story* of *Æneas* and *Dido*, he had been leſs aſtoniſhed at many Things in my Writings: But I apprehend the Doctor to be as great a Stranger to the Writers of this kind, with which every Age of the Church has been bleſſed, and to know no more of the divine *Ruſbrochius*, *Thaulerus*, *Suſo*, *Harphius*, *Johannes de Cruce*, &c. than he does of *J. B.* For had he known any Thing of them, he had known that I am as chargeable with the Sentiments of all of them, as with thoſe of *J. Behmen*. For though I never wrote upon any Subject, till I could call it *my own*, till I was ſo fully

fully poſſeſſed of the Truth of it, that I could ſufficiently prove it in my *own Way*, without borrowed Arguments, yet Doctrines of Religion I have none, but what the Scriptures and the *firſt-rate* Saints of the Church are my Vouchers for.

Writers, like thoſe I have mentioned, there have been in all Ages of the Church, but as they ſerved not the Ends of *Popular Learning*, as they helped no People to *Figure* and *Preferment* in the Word, and were uſeleſs to *ſcholaſtic controverſial* Writers, ſo they dropt out of publick Uſe, and were only known, or rather *unknown*, under the Name of *Myſtical Writers*, till at laſt ſome People have hardly heard of that very Name. Though if a Man was to be told what is meant by a Myſtical Divine, he muſt be told of ſomething as *heavenly*, as *great*, as *deſirable*, as if he was told what is meant by a real, *regenerate*, *living* Member of the *Myſtical* Body of Chriſt, for they were thus called, for no other Reaſon than as *Moſes* and the Prophets, and the Saints of the Old Teſtament may be called the *Spiritual Iſrael*, or the true *Myſtical Jews*. Theſe Writers began their Office of Teaching as *John* the *Baptiſt* did, after they had paſſed through every kind of Mortification and Self-denial, every kind

kind of Trial and Purification, both inward and outward. They were deeply learned in the Myſteries of the Kingdom of God, not through the Uſe of *Lexicons*, or meditating upon *Critics*, but becauſe they had *paſſed from Death unto Life*. They highly reverence, and excellently direct the true Uſe of every thing that is *outward* in Religion, but like the Pſalmiſt's *King's Daughter*, they are *all glorious within*: They are truly Sons of *Thunder*, and Sons of *Conſolation*; they break open the *whited Sepulchres*; they awaken the Heart, and ſhew it its *Filth* and *Rottenneſs* of Death, but they leave it not till the Kingdom of Heaven is raiſed up within it. If a Man has no Deſire but to be of the Spirit of the Goſpel, to obtain all that Renovation of Life and Spirit which alone can make him to be in Chriſt a new Creature, it is a great Unhappineſs to him to be unacquainted with theſe Writers, or to paſs a Day without reading ſomething of what they wrote. For though the Scriptures are an inexhauſtible Source of Spiritual Inſtruction, leading the Heart to the deepeſt Knowlege of all the Myſteries of the inward new Life in God, with the greateſt Plainneſs and Openneſs of Expreſſion, yet a *worldly Spirit*, the *Schools*, *Criticiſm*,

Criticiſm, and *Controverſy* have ſo dried, and deadened every Thing into an outward Letter and figurative Expreſſion, that much of their Uſe is loſt, till theſe Holy Writers, who interpret them by the ſame Spirit which wrote them, guide us to the true Uſe and Underſtanding of them; for in theſe Writers, the Spirit of God ſpeaks a ſecond Time, and every Thing that can awaken, convert, inſtruct, and inflame the Heart with the Love of God, and all Holineſs and Purity of Life, is to be found in the moſt irreſiſtible Degree of Conviction. You will perhaps ſay, Do I then call all the World to theſe Spiritual Books? No, by no means. But I call all thoſe, whom our Saviour called to himſelf in theſe Words; *Come unto me all ye that labour, and are heavy laden, and I will refreſh you.*

But to return to the Doctor's Enthuſiaſt.

Jacob Behmen, in his natural Capacity and outward Condition of Life, was as *mean* and illiterate as any one that our Lord called to be an Apoſtle, but as a *choſen Servant* of God he may be placed among thoſe who had received the higheſt Meaſures of Light, Wiſdom, and Knowledge *from Above*. He was no more a *human Writer*, ſpoke no more from *Opinion*, *Conjecture*,

Conjecture, or *Reaſon*, in what he publiſhed to the World, than St. *John* did, when he put his *Revelation* into Writing. He has no Right to be placed among the inſpired *Pen-men* of the New Teſtament, he was no Meſſenger from God of any Thing *new* in Religion, but the Myſtery of all that was *old* and *true* both in Religion and Nature was *opened* in him. This is the *Particularity* of his Character, by which he ſtands fully diſtinguiſhed from all the Prophets, Apoſtles, and extraordinary Meſſengers of God. They were ſent with occaſional Meſſages, or to make ſuch Alterations in the Oeconomy of Religion as pleaſed God; but this Man came on no particular Errand, he had nothing to alter, or add, either in the *Form*, or Doctrine of Religion; he had no new Truths of Religion to propoſe to the World, but all that lay in Religion and Nature, as a Myſtery unſearchable, was in its deepeſt Ground opened in this Inſtrument of God. And all his Works are nothing elſe but a deep Manifeſtation of the Grounds and Reaſons of that which is *done*, that which is *doing*, and is to *be done*, both in the Kingdom of Nature, and the Kingdom of Grace, from the Beginning to the End of Time. His Works therefore,

though

though immediately from God, have not at all the *Nature* of the Holy Scriptures, they are not offered to the World, as neceſſary to be received, or as a Rule of Faith and Manners, and therefore no one has any Right to complain, either of the *Depths* of his Matter, or the *Peculiarity* of his Stile: They are juſt as they ſhould be, for thoſe that are fit for them; and he that likes them not, or finds himſelf unqualified for them, has no Obligation to read them.

The whole Syſtem of Chriſtianity has generally been looked upon as a Myſtery of Salvation ſolely founded in the Divine Pleaſure; and to be ſuch a Scheme of Redemption, as is wholly to be reſolved into the Contrivance of the *Will* and Wiſdom of God; and therefore Men can think as differently of it, can fall into as many Opinions about it, as they can of the Will and Wiſdom of God. Hence has ariſen all the *ſpeculative Oppoſition* to the Goſpel: It is becauſe Reaſon, human Speculation, and Conjecture, are always imagining they can form a Religion more worthy of the Wiſdom and Deſigns of the Supreme Being than the Chriſtian is, and would be thought to oppoſe the Goſpel only for

for the Honour of God, and the Divine Attributes. This is the great prevailing *Idolatry* of the preſent *Heathen World*, or *that* Part of Mankind who are Infidels or Deiſts. Hence alſo is riſen another Species of Idolatry, even among Chriſtians of *all Denominations*; who, though receiving and profeſſing the Religion of the Goſpel, yet worſhip God not in Spirit and in Truth, but either in the Deadneſs of an outward Form, or in a *Phariſaical* carnal Truſt and Confidence in their own Opinions and Doctrines. This Body of People whether they be *Clergy* or *Laity*, are but *nominal Chriſtians*, becauſe they have little more than the *Name* of every Myſtery of the Goſpel: *Hiſtorical Chriſtians*, becauſe ſatisfied with the *Hiſtory* of Goſpel-Salvation: *Literal Chriſtians*, becauſe looking only to, and contending only for, the *Letter* of the Inſtitutions and Myſteries of Jeſus Chriſt. For the Letter, for the federal Rite, and the *figurative* Expreſſion of Regeneration, they are all Zeal and Induſtry; but the *Reality* of it, the *true Life* of the New Birth, they *oppoſe* and *reject* as heartily as the *Deiſt* does the outward Form and Letter. Now this *two-fold Idolatry* of the preſent Heathen and Chriſtian

Chriſtian World has its full Diſcovery and Confutation in the Myſtery opened in *J. B.* which, when underſtood, leaves no Room for any Man either to diſbelieve the Goſpel, or to content himſelf with the *Letter* of it. For, in the Revelation made to this Man, the firſt *Beginning* of all Things is opened, the *whole State*, the *Riſe*, the *Workings*, and the *Progreſs* of all Nature are revealed, and every Doctrine, Myſtery, and Precept of the Goſpel are found, not to have ſprung from any *arbitrary Appointment*, but to have their *eternal unalterable* Ground and Reaſon in Nature; and God appears to ſave us by the Methods of the Goſpel, becauſe there was *no other* poſſible Way to ſave us in all the Poſſibility of Nature. And therefore the *idolatrous* Confidence of the Deiſt in his *own Reaſon*, and of the nominal Chriſtian in the *outward Letter* of their Religion, have equally their full Confutation.

To thoſe who confine Idolatry to the Worſhip of *ſuch Idols*, as the old Heathens and *Jews* worſhipped, it may ſeem a Paradox to talk of the Idolatry of the *preſent World*, either amongſt *Deiſts* or *Chriſtians*. But if we conſider Things more than Words,

we

we ſhall find that Idolatry is no where, but where the Heart has *ſet up* Something in the *Place* of God, and therefore is every-where, and in every Thing, where the Heart places that *Repoſe*, *Truſt*, and *Delight*, which ſhould be placed in God alone. For God is only owned, and confeſſed to be *our God*, by theſe Acknowledgments and Diſpoſitions of our Hearts towards Him. It is an infallible Truth, That all Sin has its Beginning and Continuance in and from Idolatry: This alone debauched the former and the latter Ages of the World, and is the one Source of all the Corruption of Manners, from the Beginning to the End of Time. You do not make a *Golden Calf*, as the *Jews* did, to worſhip it; but if *Mammon* is your God, if your Life is devoted to Pride, Ambition, and Senſuality, your Idolatry is not ſo *ſenſible*, but it is as *real* as theirs, who danced about a Golden Calf. You fancy that *Venus* is not your *Goddeſs*, becauſe you are not worſhipping a *figured Image* of her, in a Temple called by her Name; but if you look at the *Odes*, the *Hymns*, the *Songs*, which you love, which Luſt has inſpired, then you may know that *Venus* is the Goddeſs of your Heart. It is thus with every Object, and in every Courſe of Life,

Life, that which poſſeſſes and governs our Heart has uſurped the *Right* and *Place* of God in it, and has that *Worſhip*, *Truſt*, and *Devotion* of the Heart, which is due to God alone: And therefore the Idolatry of the preſent World is only of a different Kind from that of the antient, it is leſs ſeen, and leſs confeſſed, but not leſs real, than when carved Images and figured Idols were adored.

Deiſm, or the Religion of *human Reaſon*, ſet up in Oppoſition to the Goſpel, is *direct Idolatry*, and has every Groſſneſs and Vanity of Image Worſhip. For to put our Truſt in our own Reaſon, to be content with its Light, to reſign ourſelves up to it, and depend upon it as our Guide, is a Miſtake that has every Groſſneſs and Vanity of the Adoration of an Idol. Now this Kind of Idolatry has over-run all the laſt Ages of the World; it is the laſt Effort of human Vanity; it is the utmoſt that Idolatry can do, both to hide and propagate itſelf, and is the Devil under the Appearance of an Angel *of Light*. The Goſpel has no Enemy but this Idolatry, and it is as viſible in the Church, as out of it: Hence it is, that the State of the Church is ſo ſadly deſcribed in the *Revelation* of St. *John*, for ſo many Ages, as a ſpiritual Whore-

Whoredom. When the old *Jews* left off the *Idols* of the Heathens, they fell into an Idolatry of another kind, which was this, they *idolized* the Rites and Ceremonies of their own true Religion; they placed that *Confidence* in the outward Letter, and expected that Good from their outward Rites, which they ſhould have placed, ſought, expected from God alone. This is the Idolatry of the rational Deiſt, and the nominal Chriſtian. But when the Myſtery of all Nature and Grace, which by the Mercy of God has opened itſelf in the Writings of *J. B.* ſhall find its Children, every Idolatry, both within and without the Church, will be aſhamed to ſhew itſelf.

But it may be aſked by ſome, What warrant have I for all that I have ſaid of *J. B.* or how can I prove to the World, that his Writings are the Work of the holy Spirit? It is anſwered, I neither intend, nor deſire to prove this to the World. And if any one will diſpute or deny every Thing that I have ſaid of him, he will meet with no Oppoſition from me. I have given notice of a *Pearl*; if any one takes it to be otherwiſe, or has neither Skill or Value for Pearls, he is at Liberty to trample it under his Feet. Nothing paſſes with the World for Proof of a divinely inſpired Writer but Mi-

cles; if People can ſee no other Proof but this, it is not in my Power to give them better Eyes. I ſuppoſe the Goſpel and all the Writings of the New Teſtament, have *internal Characters* of their divine Original, for thoſe that can ſee them; but if they had been left to thoſe internal Characters, I am apt to think, that the Sons of *Cicero*, the Diſciples of a *Bayle*, or thoſe who ſtand the higheſt in ſuch like Literature, would, of all Men, be the moſt indiſpoſed and unwilling to ſee and own them.

Had we no Miracles for Proof of the Inſpiration of the Scriptures, they would be ſtill what they are, the *true Word* and *Wiſdom* of God, and there would be the ſame Benefit in believing and receiving them as ſuch. But to *whom* could they be proved to come from the Spirit of God? Not to a *Ciceronian*, becauſe it is the Character, the *Genius*, the *Greatneſs* of *Cicero*, to *diſſemble* and *perſonate*; and as an *Orator*, a *Stateſman*, and a *Philoſopher*, to affirm or deny as he pleaſes, without any Regard to his own Sentiments. And therefore to the Sons of *Cicero* nothing can be proved, becauſe they depart from his Character, if they diſcover their own Sentiments, and do not either, as *Philoſophers*, *Orators*, or *Stateſmen*, affirm and

and deny as they pleaſe, or as ſuits the Character which they chuſe to act under.

Again; It cannot be proved to a Diſciple of *Bayle*, becauſe he was a Man, whoſe "Strength and Clearneſs of Reaſoning can be "equalled only by the Gaiety, Eaſineſs, and "Delicacy of his Wit; who, pervading "human Nature with a Glance, ſtruck into "the Province of *Paradox*, —— and had not "enough of real Greatneſs, to overcome the "laſt Foible of ſuperior Geniuſes, the Temptation of Honour, which the *Academick Exerciſe of Wit* is ſuppoſed to bring to its "Profeſſors *."

And therefore to a true Diſciple of *Bayle*, nothing that is juſt, ſober, or true, can be ſufficiently proved; becauſe it is his Genius, his Honour, his Ambition, to maintain the *Paradox*.

The next Queſtion is, *How* can this be proved, *viz.* That the Scriptures have internal Characters of their Divinity? Now this can only be, by an honeſt Simplicity, and Love of Truth, by Humility and Prayer, and Converſion of the Heart to God in the reading of them. Theſe are the only Diſpoſitions that could poſſibly bring any Man into a Senſe and Belief

* Divine Legation of *Moſes*, B. I. p. 33.

Belief of their Divine Original: And therefore all thoſe critical Scholars, and rationally wiſe Men, whoſe Enquiries are animated with a Love of Glory and perſonal Diſtinction, and who looked into thoſe Writings for ſuch Ends, and with ſuch Views as they read other Books, would be of all Men the moſt unable to ſee, and unwilling to own the very *beſt Truths* of the Holy Scriptures; becauſe it is the very Nature and End of the Scriptures, to diſcover the Vanity and Falſeneſs of that Light and Knowledge, which is got from human Reaſoning, and to ſubdue that Self-ſufficiency which is ſo inſeparable from certain *Kinds* and *Degrees* of human Learning.

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